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# The process of tashahhud in salat

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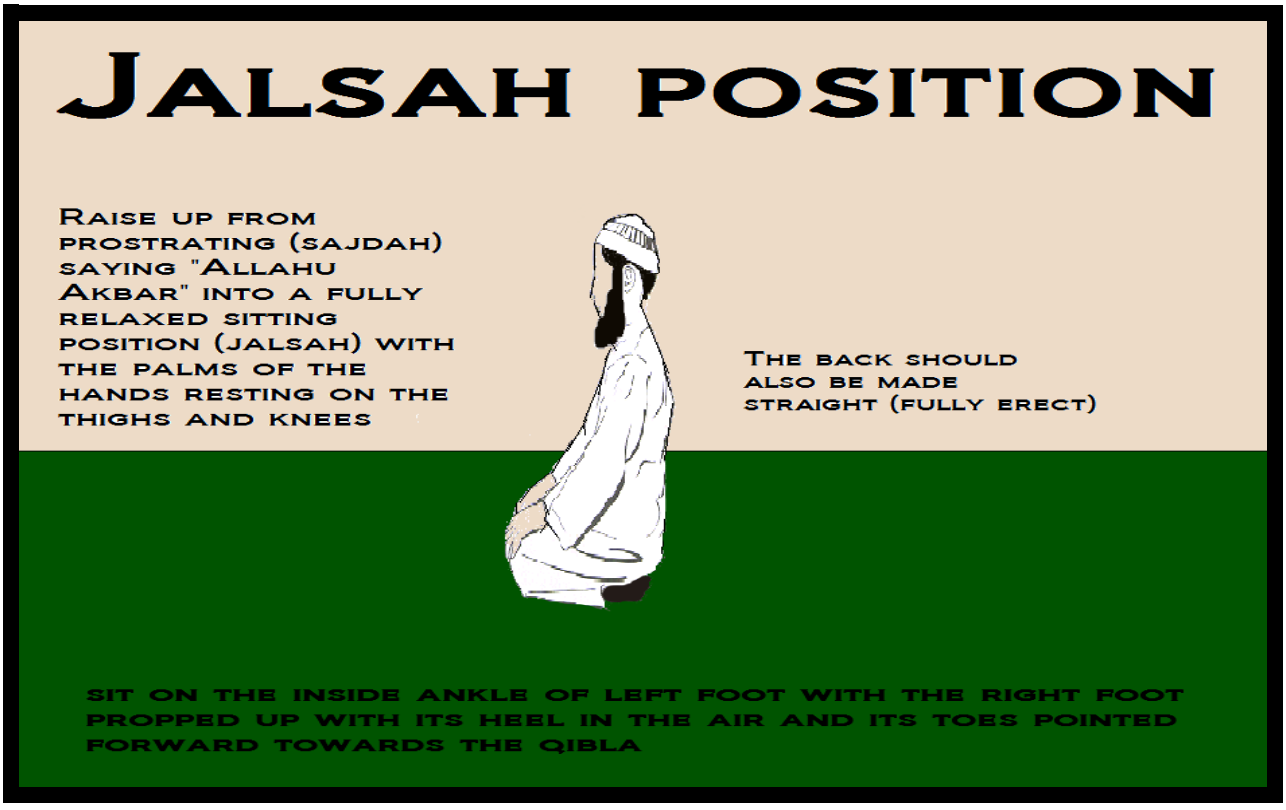
**In the Name of Allah, Most Gracious, Most Merciful!**

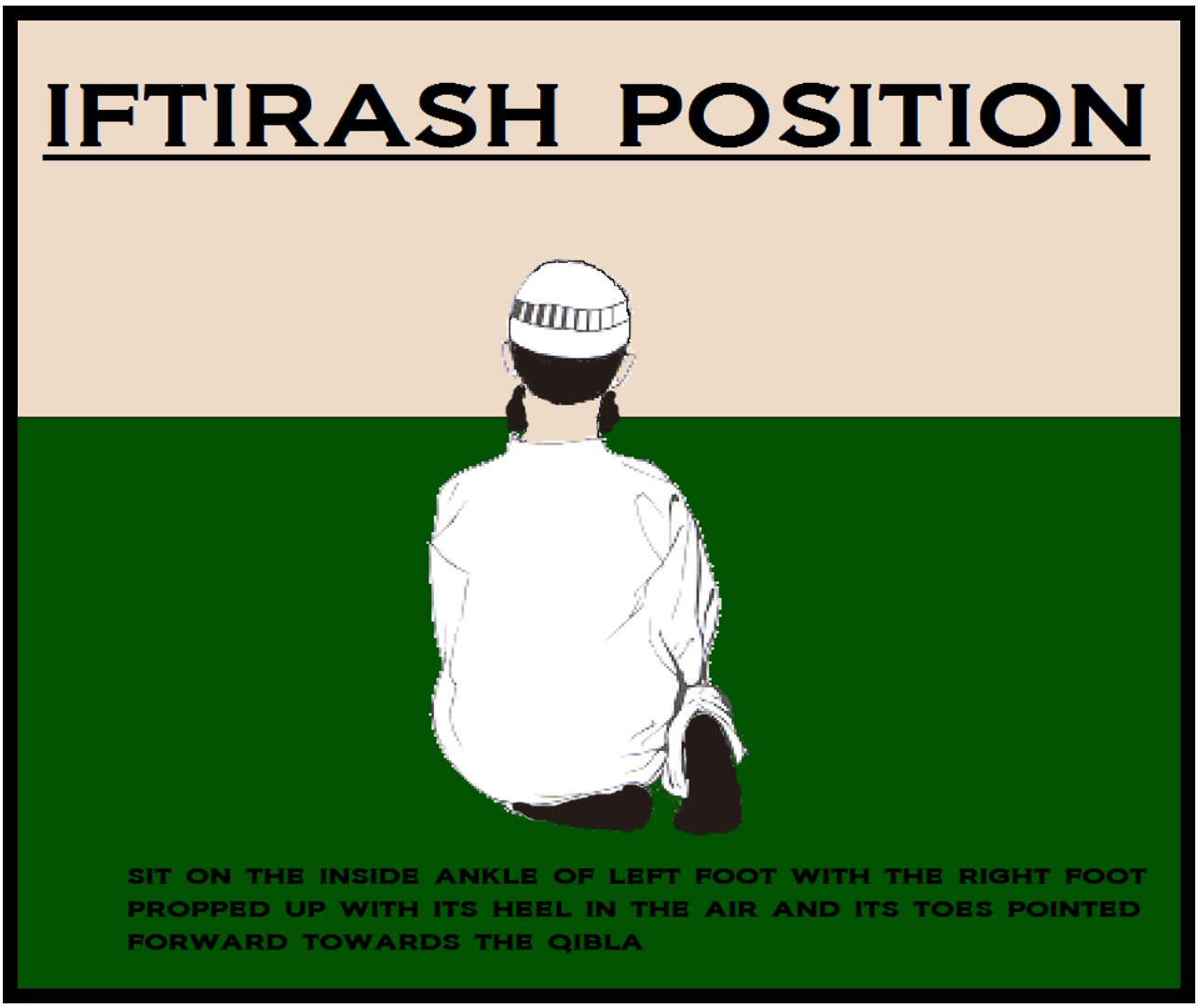
**The first tashahhud:**


JALSAH POSITION
RAISE UP FROM PROSTRATING (SAJDAH) SAYING "ALLAHU AKBAR" INTO A FULLY RELAXED SITTING POSITION (JALSAH) WITH THE PALMS OF THE HANDS RESTING ON THE THIGHS AND KNEES
THE BACK SHOULD ALSO BE MADE STRAIGHT (FULLY ERECT)
SIT ON THE INSIDE ANKLE OF LEFT FOOT WITH THE RIGHT FOOT PROPPED UP WITH ITS HEEL IN THE AIR AND ITS TOES POINTED FORWARD TOWARDS THE QIBLA

While sitting in the second jalsah of the second rakah of salat, after the second prostration is complete, place the palms of both hands on top of the thighs and knees, while simultaneously bending the left foot in order to sit on it (inside ankle), while keeping the right foot propped up (heel in the air with its toes on the ground pointing forward towards the Qiblah). Then pronounce the takbir (Allahu Akbar), with the back and head being made straight, while the eyes remain fixed on the place of prostration. The evidence for this ruling is the hadith of Bukhari wherein Ikrima reported: "**..... He (P.B.U.H.) used to say Takbir on prostrating and on raising his head from prostration**....." What is more, another hadith in the collection of Bukhari that was narrated by Abu Huraira reports: "**..... prostrate calmly till you feel at ease and then raise (your head) and sit with Calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same (raise the head) in the whole of your prayer**." Furthermore, a hadith collected by Imam Muslim that was narrated by Abdullah bin Zubayr reports: "**When the Messenger of Allah (P.B.U.H.) sat in prayer, he placed the left foot between his thigh and calf and stretched the right foot and placed his left hand on his left thigh and his right hand on his right thigh**." Lastly, a hadith in the collection of Abu Dawud that was narrated from Muhammad ibn ‘Amr ibn ‘Ata’ reports that Abu

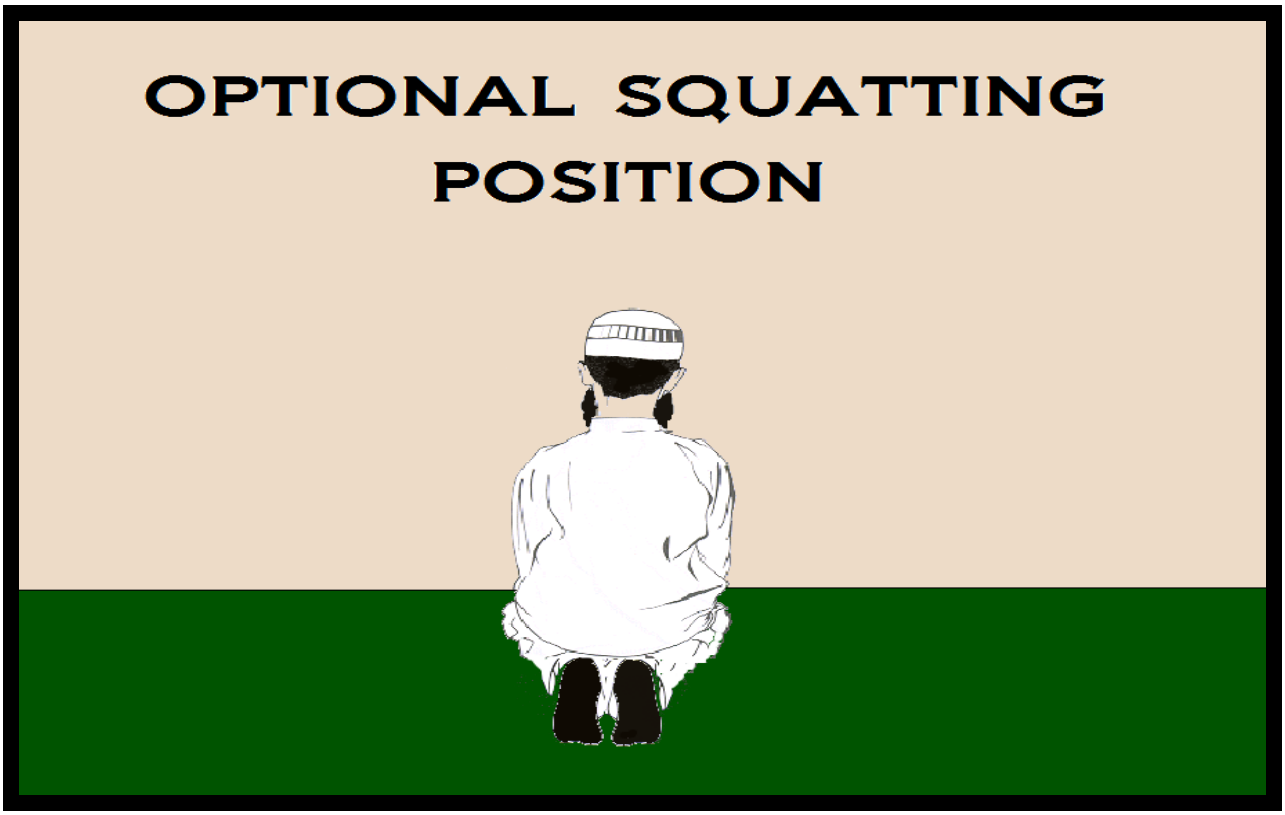
Humayd al-Saa'idi said: "..... **Then he (P.B.U.H.) would tuck his foot under his body and sit on it. Then he (P.B.U.H.) sat upright (in jalsah) until every bone returned to its place**.'"

1) After performing the second jalsah of the second rakah, one should then sit calmly in the iftirash position and sit on the inside of their left ankle while propping up the right foot with the heel in the air and the toes facing the qiblah (iftirash position).


IFTIRASH POSITION
SIT ON THE INSIDE ANKLE OF LEFT FOOT WITH THE RIGHT FOOT PROPPED UP WITH ITS HEEL IN THE AIR AND ITS TOES POINTED FORWARD TOWARDS THE QIBLA

The evidence for this practice is a hadith in the collection of Bukhari wherein Muhammad bin 'Amr bin 'Ata' narrated that Abu Humaid As-Saidi reportedly said: "**I remember the prayer of Allah's Apostle (P.B.U.H.) better than any one of you. ... On sitting in the second Rak'a he sat on his left foot and propped up the right one; and in the last Rak'a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks.**"

An optional sitting manner is to observe the squatting style sitting position. This manner involves sitting on one's heels while placing the hands on the thighs when sitting between the two Sujuds or performing the first Tashahhud.



This method was referred to by Ibn Abbas (RA) as Sunnah. The evidence for the permissibility of this particular squatting position is the hadith of Tirmidhi wherein Tawus reportedly said: "**We asked Ibn Abbas (RA) about squatting on the heels. He said: 'It is the Sunnah.' We said: 'We think that it is difficult for a man.' He said: 'Rather, it is a Sunnah of your Prophet (P.B.U.H).'**"

In light of this evidence it is also important to note that although the Prophet (P.B.U.H.) permitted a person making salat to sit on their heels while sitting between two Sujuds (prostrations) or performing the Tashahhud, he specifically prohibited a person from sitting on their heels in a manner simmiliar to that of Satan. The evidence for this prohibition is the hadith of Imam Muslim wherein Aisha (RA) reported: "**He (P.B.U.H.) used to place his left foot on the ground and raise up the right one. He prohibited the devil's way of sitting on the heels**." Moreover, in the hadith of Ahmad, Abu Hurayrah (RA) reportedly said: "**The Messenger of Allah (P.B.U.H.) forbade me from three things: Pecking like a crow, squatting like a dog, ...**"

A detailed explanation regarding the distinction between the permissible method of squatting and the prohibited manner which resembles either that of the Devil or a dog, is Fatwa

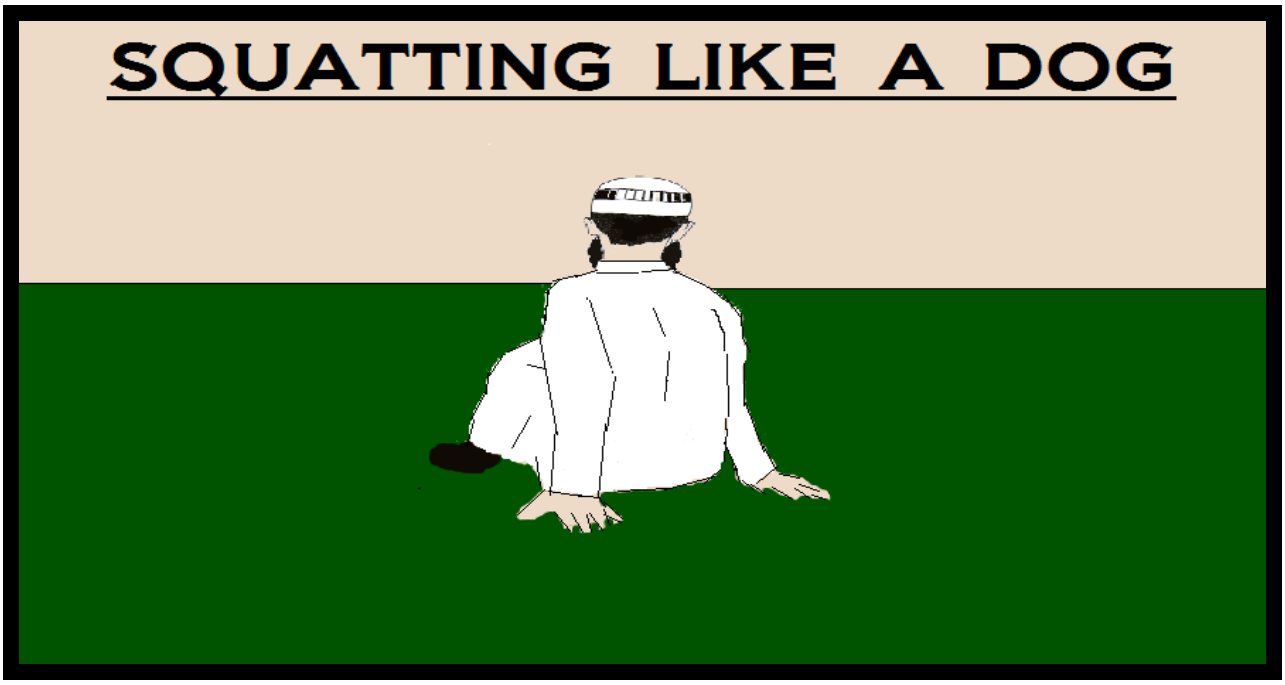
#3985 of the Permanent Committee: (Group 1, Volume 7: Salah 2, The last Tashahhud Description of sitting between the two prostrations). The Fatwa in question reads as follows: "It was reported in the Sunnah of the Prophet (P.B.U.H.) how he used to sit between the two Sujuds (Prostrations) in the first Tashahhud, the last Tashahhud, Tawarruk, and squatting. In the Hadith reported from Aishah (RA), that was collected by Ahmad, Muslim, and Abu Dawud, '**He (P.B.U.H.) used to place his left foot on the ground and raise up the right one. He prohibited the devil's way of sitting on the heels**.' In the Hadith of Ahmad that was narrated by Abu Hurayrah (RA), '**The Messenger of Allah (P.B.U.H.) forbade me from three things: Pecking like a crow, squatting like a dog, ...**'

These Hadiths clarify that he (P.B.U.H.) used to sit between the two Sujuds while spreading his left foot, sitting on it and raising his right foot; which he also did in the first Tashahhud of salat.

In the last Tashahhud, he would put forth his left foot, raise the right one and sit on his buttocks.

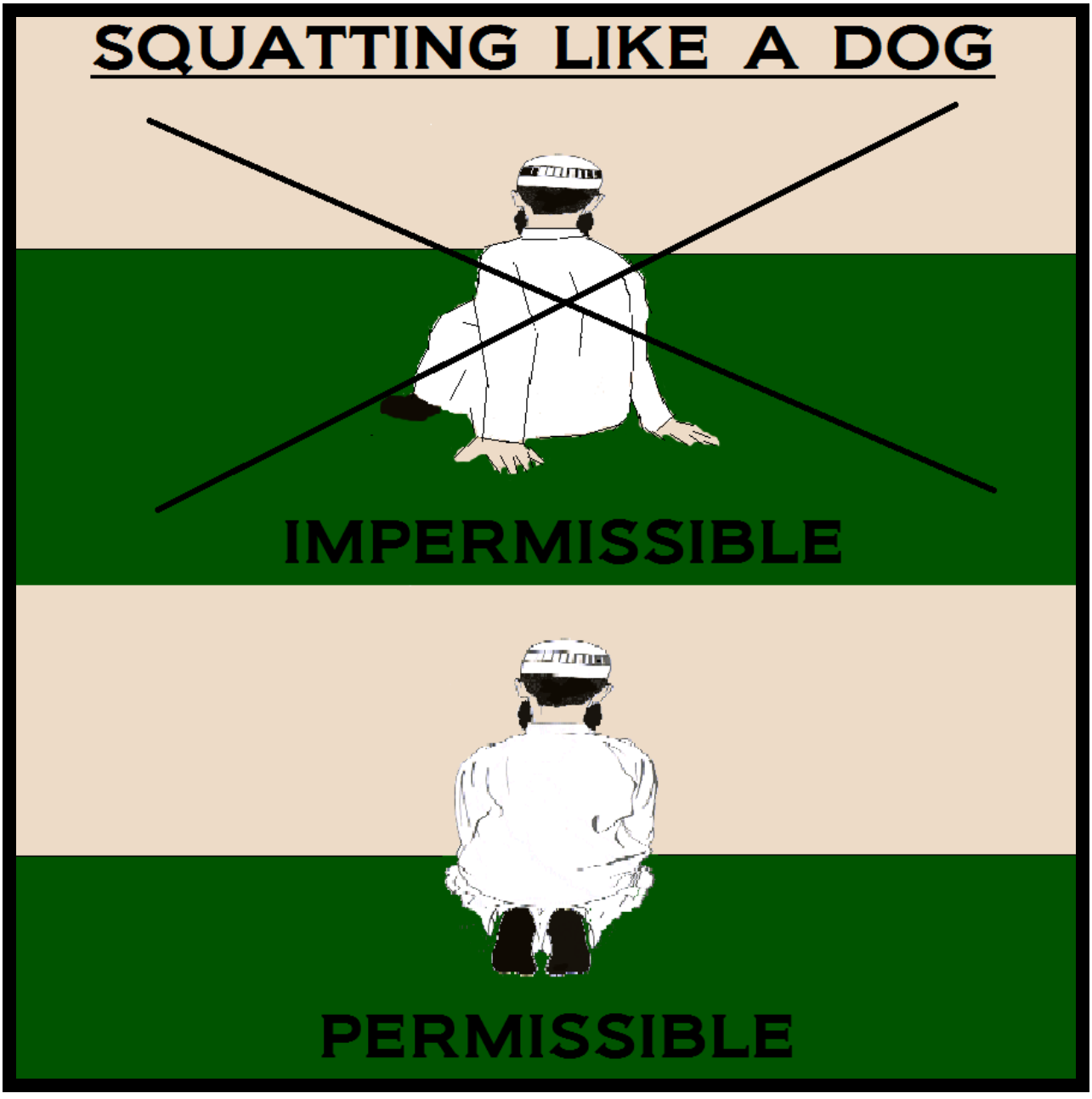
Yet, he (P.B.U.H.) prohibited sitting on one's heels like Satan. The interpretation of Satan's squatting position in the other hadith was that it resembles the squatting of a dog.

Al-Shawkany said that Abu `Ubayd and others interpreted this as the forbidden squatting, which involves sitting on one's buttocks, raising the legs and putting the hands on the ground like a dog.




Ibn Raslan said in his book, Sharh Al-Sunan, 'It means spreading one's feet and sitting on one's heels.' Al-Nawawy said, 'The undisputable truth is that squatting is of two forms: the first is placing the buttocks on the ground, raising the legs and putting the hands on the ground like a dog. This is how Abu `Ubayd, Mu`ammar ibn Al-Muthanna , Abu `Ubayd Al-Qasim ibn Salam and other linguists described it. This is the reprehensible form which was forbidden. The second (which is permissible) involves placing the buttocks on the heels between the two Sujuds. Al-Shawkany said in his book, *Al-Nihayah* that the first form which

involves placing the buttocks on the ground, raising the legs and putting the hands on the ground like a dog, is more correct (as being the impermissible form of squatting), whereas the second form is the one which was reported from Ibn Abbas, in Sahih Muslim and others (as permissible). He (Ibn Abbas) said, **'It is the Sunnah of your Prophet (P.B.U.H.).'**



Thus, it can be concluded that the prohibited form of squatting involves raising the hips and the legs when sitting. As for the form of squatting mentioned by Ibn Abbas as a Sunnah, it is described in two ways: the first is spreading the feet and sitting on them;

the second is spreading the feet and sitting on the heels...'"

However, it is important to note that iftirash is the preferable position when sitting between the two Sujuds or performing the first Tashahhud. It is also worth mentioning that references to the iftirash position occurs most frequently in ahadith. Nevertheless, the tawarruk position is the most recommended position of sitting during the last Tashahhud in any three or four rakah Salah; Allah knows best!

## The view of the four Madhabs regarding sitting in the ifitrash position in salat:

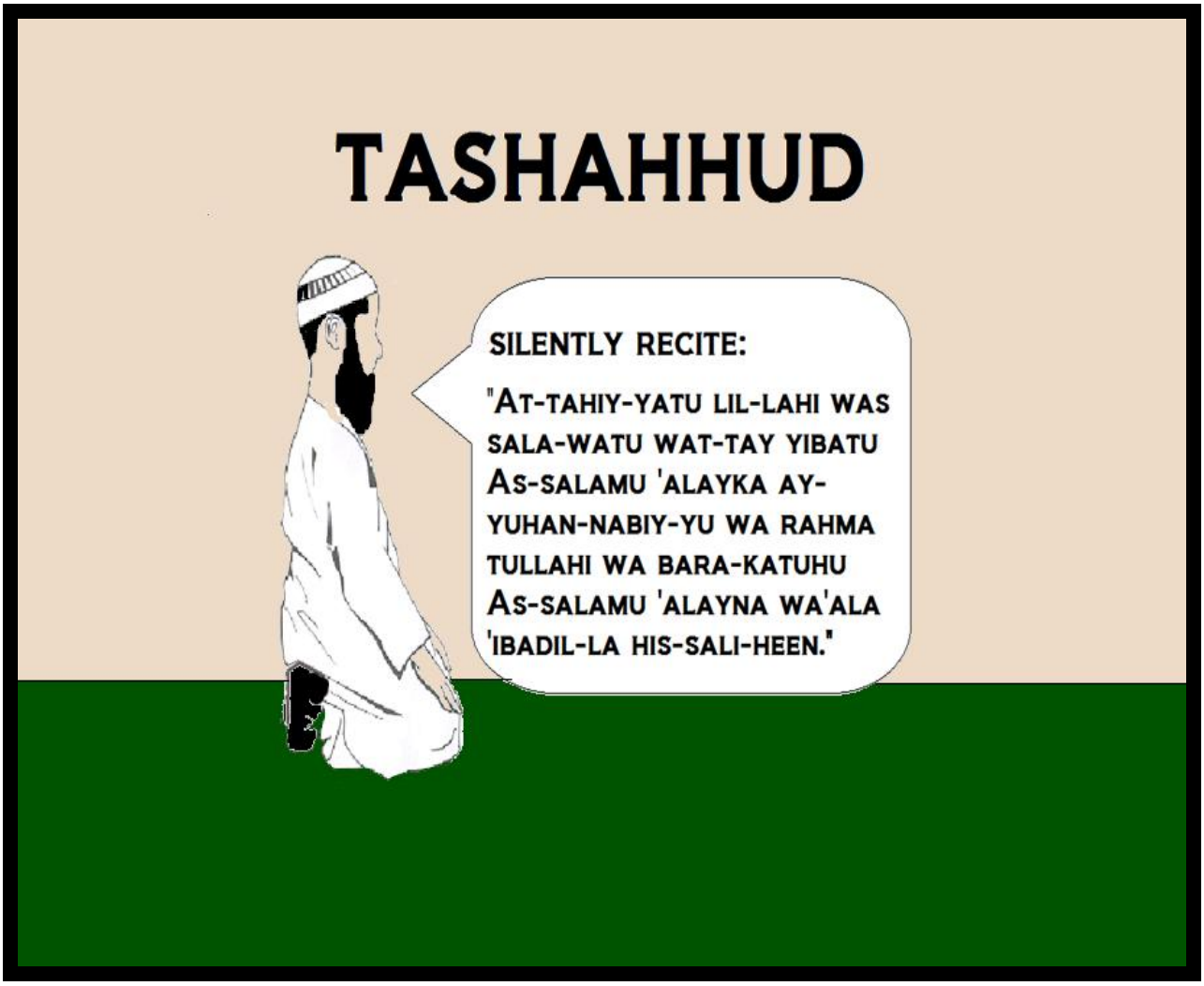
**Hanafi Madhab**: According to the Hanafi Madhab, the more superior and preferred method is that one should sit in the iftirash position during all sittings [qa'da] of salah.

**Shafi'i Madhab**: According to the Shafi'i Madhab, "One should perform iftirash in the first sitting and tawarruk in the second. However, they generally perform tawaruk for the two rakah salah whether it is a supererogatory (sunnah/nafl) or obligatory (Fajr) Salah because it is considered the last one.

**Maliki Madhab**: According to the Malaki Madhab, "One should perform iftirash in the first sitting of salah. However, the Maliki madhab is also of the opinion that one should sit in the tawarruk position instead of iftirash during the last rakah of a salah with only one tashahhud; as in the case of Fajr.

**Hanbali Madhab:** The Hanbali madhab is of the opinion that a person performing salah should sit in the iftirash position for the first tasahhud of every salah.

**2)** While calmly sitting in the iftirash position, silently recite the tashahhud.

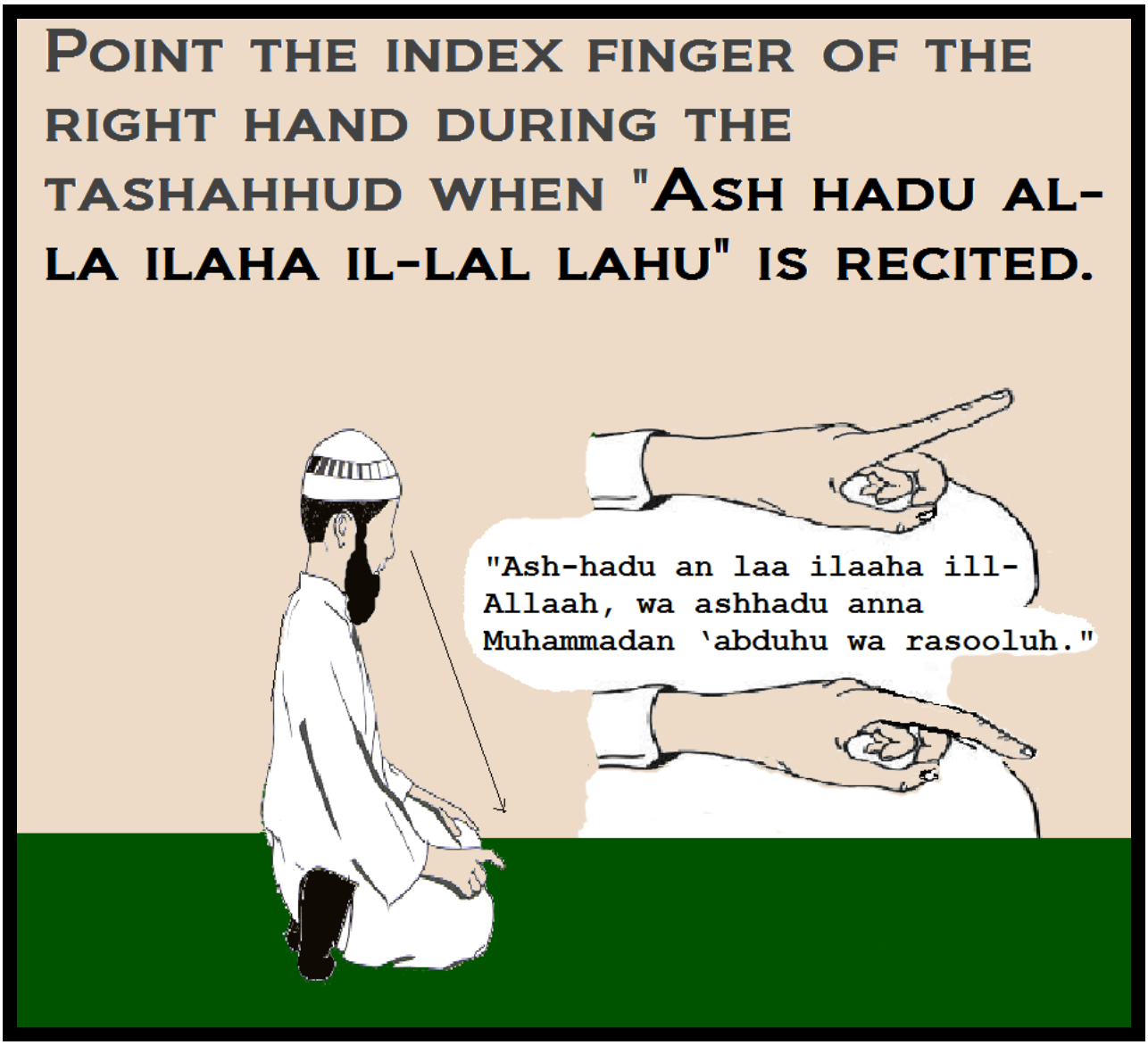

TASHAHHUD
SILENTLY RECITE:
"AT-TAHIY-YATU LIL-LAHI WAS SALA-WATU WAT-TAY YIBATU AS-SALAMU 'ALAYKA AY-YUHAN-NABIY-YU WA RAHMA TULLAHI WA BARA-KATUHU AS-SALAMU 'ALAYNA WA'ALA 'IBADIL-LA HIS-SALI-HEEN."

The evidence for this practice is the hadith of Abu Dawud wherein Abdullah Ibn Mas'ud reported: "**It pertains to the sunnah to utter the tashahhud quietly**." The first tashahhud is

performed by silently saying: **"At-tahiy-yatu lil-lahi was sala-watu wat-tay yibatu As-salamu 'alayka ay-yuhan-nabiy-yu wa rahma tullahi wa bara-katuhu As-salamu 'alayna wa'ala 'ibadil-la his-sali-heen Ash hadu al-la ilaha il-lal lahu wa ash hadu an-na Muhammadan 'ab-duhu wa rasuluh;** which translates into English as "All worships are for Allah. Allah's peace be upon you, O Prophet, and His mercy and blessings. Peace be on us and on all righteous servants of Allah. I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad is His servant and messenger."

The evidence for this practice is a hadith collected by Bukhari wherein Abdullah narrated: **"When we prayed with the Prophet (P.B.U.H.) we used to say: 'As-Salam be on Allah from His worshipers, As-Salam be on Gabriel, As-Salam be on Michael, As-Salam be on so-and-so. 'When the Prophet (P.B.U.H.) finished his prayer, he faced us and said, 'Allah Himself is As-Salam (Peace), so when one sits in the prayer, one should say: 'At-Tahiyatu-li llahi Was-Salawatu, Wat-Taiyibatu, As-Salamu'Alaika aiyuhan-Nabiyyu wa Rah-matul-lahi wa Barakatuhu, As-Salamu'Alaina wa'ala'Ibadillahi assalihin, for if he says so, then it will be for all the pious slave of Allah in the Heavens and the Earth. (Then he should say),'Ash-hadu an la ilaha illalllahu wa ash-hadu anna Muhammadan'Abduhu wa rasulu-hu,'and then he can choose whatever speech (invocation) he wishes.'"**

**3)** While reciting the first tashahhud in salat, pause after saying the words: "ibadil-la his-sali-heen;" and with the palm of the right hand positioned on the right thigh and knee, raise the index finger in a pointing manner while making a circle with the thumb and middle finger (connect the tip of the middle finger with the tip of the thumb); and say, **"Ash-hadu an laa ilaaha ill-Allaah, wa ashhadu anna Muhammadan ʻabduhu wa rasooluh."** Then lower the index finger after saying this.


POINT THE INDEX FINGER OF THE RIGHT HAND DURING THE TASHAHHUD WHEN "ASH HADU AL-LA ILAHA IL-LAL LAHU" IS RECITED.
"Ash-hadu an laa ilaaha ill-Allaah, wa ashhadu anna Muhammadan 'abduhu wa rasooluh."

The evidence for the manner in which the hands are to be position on the thighs/knees and how the fingers should be positioned in certain phases of the tashahhud is the hadith of Imam Muslim wherein 'Abdullah b. Zubair reportedly said: **"When the Messenger of Allah (P.B.U.H.) sat for supplication, (i.e., in the tashahhud position of salat), he placed his right hand on his right thigh and his left hand on his left thigh, and pointed**

**with his forefinger (index finger), and placed his thumb on his (milddle) finger (tip of thumb connected to the tip of the middle finger), and covered his knee with the palm of his left hand**." Furthermore, the evidence for what should be recited while sitting in the tashahhud position of salat and when to actually raise the index finger is the hadith collected by Ibn Majah that was narrated by Abdullah ibn Idris al-Awdi who reportedly said: "**He had joined his thumb and middle finger to make a ring, and raised the finger between them to make duah (supplication) in the declaration of faith (of the tashahhud; i.e., "Ash-hadu an laa ilaaha ill-Allah, wa ashhadu anna Muhammadan 'abduhu wa rasooluh")**."

It is also worth mentioning that the scholars have not reached a consensus regarding the ideal manner of moving the right index finger or at which point of the recitation of the first tashahhud should it be moved. Some maintain that the index finger should only be moved in order to engage in a pointing position; while others are of the belief that the finger should be moved vigorously. Nevertheless, there is evidence from the ahadith to support both positions; thus, one will not be sinful for utilizing the method which suits their reasoning.

The evidence for moving the finger is a hadith narrated by Abu Dawud wherein Wa'il bin Hujr allegedly said: "**...then he**

**closed his fingers and made a ring, then he raised his finger and I saw him moving it and making duaa with it, then I came in a time and when it was cold and so I saw the people with cloaks upon them moving their hands beneath their clothes due to the cold.**" Likewise, the evidence for pointing the index finger and not moving it is another hadith of Abu Dawud wherein Ibn az-Zubair was reported to have said: "**The Prophet (P.B.U.H.) would point with his (index) finger while supplicating, and he would not move it.**" With this being said, it is also important to note that according to Shaykh Adh-Dhabee, "As for the hadith of Abdullah Ibn Az-Zubair which mentioned that the Prophet (P.B.U.H.) used to point with his finger when he made duah and not move it, has an unauthentic isnad due to the fact that it contains Muhammad Ibn 'Ajalah, who is of average memory." Adh-Dhabee further claims that, "Any additional ahadith by Muhammad Ibn 'Ajalah are not acceptable if they contradict anyone who is more reliable than him. Muhammad Ibn 'Ajalah narration becomes shaadh (an unreliable uncharacteristic against the norm); and as a result, Muslim does not report from him except to endorse something. Therefore, even if the hadith of Abdullah ibn az-Zubair was established, it is a denial and the hadith which Waail ibn Hujr is affirming. Thus, in this instance, that which affirms is given precedence over that which denies, since the one who affirms has an increase in knowledge."

Contrary to the above mentioned position of Shaykh Adh-Dhabee, Al-Bayhaqi maintains that even if one were to assume that the narration of Wa'il bin Hujr which mentions moving the finger is authentic, the movement here would mean pointing and not repetitive movement (in order to make it conform with the previously mentioned rigorously-authenticated narration). Imam Nawawi agrees in the Majmu' (3.454) with the conclusion of Al-Bayhaqi.

It is also important to note that according to Imam Nawawi, the hadith narrated by Ibn Umar which reports that he heard from the Prophet (P.B.U.H.) that **"moving of the finger during prayer terrifies the Devil,"** is not authentic. Imam Nawawi also adds a citation from Al-Bayhaqi wherein he reportedly said, "Al-Waqidi was alone in narrating this, and it is weak.'"

Shaikh Muqbil is also reported to have said, "The hadith of Wa'il bin Hujr is Hasan (good). It proves pointing with the finger. However, in reference to moving it, then the only one who narrated that act was Zaa'idah bin Qudaamah and he has contradicted 13 narrators (who all narrated this same hadeeth from Waa'il); namely, Bishr bin Al-Mufadhdhal with Abu Dawud, Sufyaan bin 'Uyainah with An-Nasaa'ee, Ath-Thawree with An-Nasaa'ee, 'Abdul-Waahid bin Ziyaad with Ahmad, Shu'bah with Ahmad, Zuhayr bin Mu'aawiyah with Ahmad, 'Abdullaah bin Idrees

with Ibn Khuzaymah, Khaalid bin 'Abdillaah At-Tahhaan with Al-Bayhaqee, Muhammad bin Fudhayl with Ibn Khuzaymah, Abul-Ahwas Sallaam bin Sulaym with At-Tayaalisee, Aboo 'Awaanah and Gheelaan bin Jaami' who were both quoted by Al-Bayhaqee as mentioning it (i.e. this hadith without moving the finger), and all of them reported it from 'Aasim bin Kulayb (who narrated it from his father, from Waa'il) and none of them mentioned moving (the finger) in it." Shaikh Muqbil further stated, "It was also reported from the narrations of the companions 'Abdullaah bin Az-Zubayr, 'Abdullaah bin 'Umar, Aboo Humayd As-Saa'idee, Aboo Hurayrah, Sa'd bin Abee Waqqaas, Ibn 'Abbaas, and Khaffaaf bin Eemaa', no mentioning of moving (the finger)." In conclusion, Shaikh Muqbil adopted the basic principle that a Ziyaadah (extra added wording) which contradicts what others who were more reliable or more numerous in their number reported is Shaaththh, and thus unaccepted; however, Shaikh Al-Albaanee considered this a case of Ziyaadatuth-Thiqah (the additional information added in a narration of one of the narrators who is reliable that is not found in the other versions of the hadith); because, Al-Albaanee did not consider the additional wording, "and he would move it" as contradictory because he says that pointing does not cancel out movement. Shaykh Albani also maintained that the hadith of Wa’il bin Hujr is a clear proof for the pointing and moving of the index-finger, and said: "This hadeeth gives the

benefit of tahreek (continuous movement); this is the Madhab of the Malikis and this is upon Haqq (truth)."

## The methods of what to recite and how to move the right index finger in the first tashahhud according to the four Madhabs:

**Hanafi Tashahhud:** Attahiyyatu lillahi wassalawatu wattayyibatu wassalamu 'alayka ayyuha annabiyyu warahmatullahi wabarakatuhu, assalamu 'alayna wa 'ala abadillahi assaliheena, ash-hadu an la ilaha illa Allah, waAsh-hadu anna Mohammmedan 'abduhu warasuluhu.

- **The Hanafis** say that the finger should be raised when saying "Laa ilaaha ill-Allah (There is no god except Allah)" and it should be lowered when saying, "ill-Allah (except Allah)."

**Shafi'i Tashahhud:** Attahiyyatu almubarakatu assalawatu attayyibatu lillah, assalamu 'alayka ayyuha annabiyyu warahmatu allahi wabarakatuhu, assalamu alayna wa 'ala 'abadi allahi assalaiheen. Ash-hadu al la ilaha illa Allah, wa ash-hadu anna sayyidana muhammadan rasulu Allah.

- **The Shafiis** are of the opinion that the index finger should be raised only once, when saying: "ill-Allah."

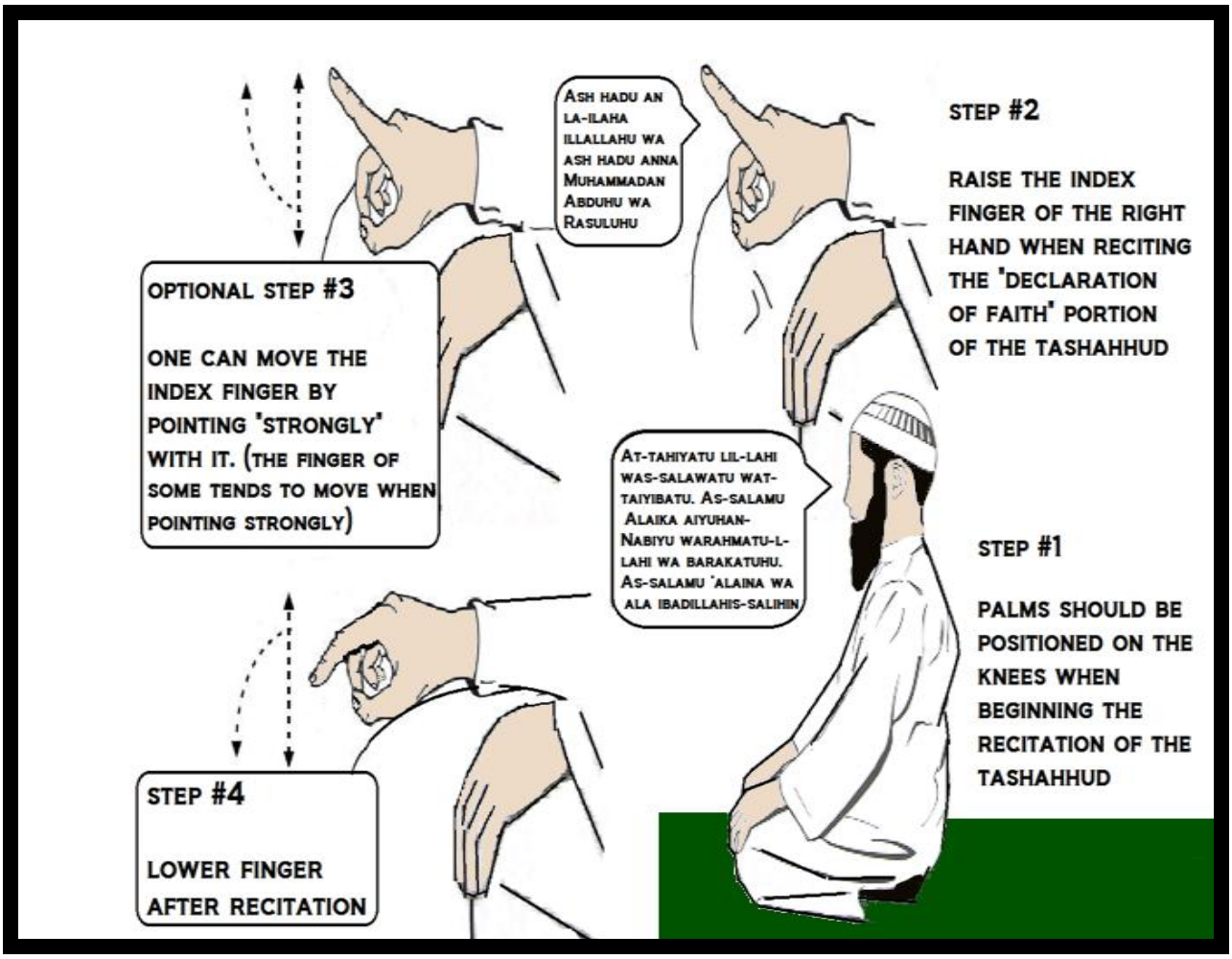
**Maliki Tashahhud:** Attahiyyatu lillahi, azzakiyyatu lillahi, attayyibatu assalawatu lillah. Assalamu alayka ayyuha annabiyyu warahmatu allahi wabarakatuhu, assalamu alayna wa 'ala 'abadi Allahi assaliheen, ash-hadu an la ilaha illa Allah, wa ash-hadu anna muhammadan ' abduhu wa rasuluh.

- According to **the Malikis**, as well as the later Hanafi scholars, the index finger should be pointed and moved throughout the duration of the tashahhud.

**Hanbali Tashahhud:** Attahiyyatu lillahi wa-assalawatu wa-attayyibatu. assalamu 'alayka ayyuha annabiyyu warahmatu allahi wabarakatuhu, assalamu alayna wa 'ala 'abadi allahi assalaiheen. Ash-hadu an la ilaha illa Allah, (wahdahu la shareekalah), wa ash-hadu anna sayyidana muhammadan 'abduhu wa-rasuluhu. (Allahumma salli ala Muhammadin).

- **The Hanbalis** are of the opinion that one should point with the index finger whenever the word "Allah" is said in tashahhud, without moving it.

## The method of pointing the index finger in tashahhud based on the statements of ahadith:


ASH HADU AN LA-ILAHA ILLALLAHU WA ASH HADU ANNA MUHAMMADAN ABDUHU WA RASULUHU
STEP #2
RAISE THE INDEX FINGER OF THE RIGHT HAND WHEN RECITING THE 'DECLARATION OF FAITH' PORTION OF THE TASHAHHUD
OPTIONAL STEP #3
ONE CAN MOVE THE INDEX FINGER BY POINTING 'STRONGLY' WITH IT. (THE FINGER OF SOME TENDS TO MOVE WHEN POINTING STRONGLY)
AT-TAHIYATU LIL-LAHI WAS-SALAWATU WAT-TAIYIBATU. AS-SALAMU ALAIKA AIYUHAN-NABIYU WARAHMATU-L-LAHI WA BARAKATUHU. AS-SALAMU 'ALAINA WA ALA IBADILLAHIS-SALIHIN
STEP #1
PALMS SHOULD BE POSITIONED ON THE KNEES WHEN BEGINNING THE RECITATION OF THE TASHAHHUD
STEP #4
LOWER FINGER AFTER RECITATION

The evidence for the above method of what should be recited while sitting in the tashahhud position of salat and when to actually raise the index finger is the hadith collected by Ibn Majah that was narrated by Abdullah ibn Idris al-Awdi who was reported to have said: "**He had joined his thumb and middle finger to make a ring, and raised the finger between them to**

**make duah (supplication) in the declaration of faith (of the tashahhud; i.e., "Ash-hadu an laa ilaaha ill-Allaah, wa ashhadu anna Muhammadan ʿabduhu wa rasooluh")."**

## The various versions of the first tashahhud and whether it is permissible to send blessings upon the Prophet (P.B.U.H.) after reciting it:

It is important to note that the Messenger (P.B.U.H.) encouraged the Muslims to follow his example when performing salat. This fact is evident from the hadith of Bukhari wherein Malik narrated: "**...The Prophet (P.B.U.H.) then added, 'Pray as you have seen me praying' ...**'" Therefore, since there are various wordings for sending blessings upon the Prophet (P.B.U.H.) in tashahhud that have been narrated in ahadith , it is best for a Muslim to recite all of them in order to comply with the sunnah; saying each of the versions on different occasions of salat. However, if this becomes too difficult, then one should stick with what is easier for them, and they will not be deemed sinful; insha-Allah. What is more, just as there are various ways of reciting the tashahhud, the scholars are also not in agreement as to whether it is permissible to send blessings upon the Prophet (P.B.U.H.) while reciting the first tashahhud. One position asserts that blessings should be sent

upon the Prophet (P.B.U.H) in the first tashahhud; which is the view of Imam Shafi'i who reportedly said in Al-Umm (1/228): "Tashahhud and blessings on the Prophet (P.B.U.H.) in the first tashahhud of every prayer except Fajr are two tashahhuds, first and second. If a person omits the first tashahhud and sending blessings on the Prophet (P.B.U.H.) in the first tashahhud by mistake, he does not have to repeat (the prayer) but he has to do the prostration of forgetfulness for forgetting it." Shaykh Albani who also supported this position, says in *The Salah in the Light of the Prophet's Tradition,* that the Prophet (P.B.U.H.) in a hadith collected by An-Nasa'i used to order them to perform tashahhud, saying: **"When you sit after every two rakahs, then say: 'All compliments ... (exaulting Allah and sending prayers upon the Prophet [P.B.U.H.]) and then each of you should select the supplication he likes best and supplicate to Allah, the Mighty and Sublime, ...'"**

The second position which is the view that is shared by the vast majority of Muslims, maintains that one should only recite the tashahhud as far as the Shahaadatayn, and not add the blessings on the Prophet (P.B.U.H.). Shaykh Ibn Uthaymeen (RA) who supports this position, says in al-Sharh al-Mumti' (3/225): "It is not mustahabb to send blessings on the Prophet (P.B.U.H) in the first tashahhud; this is what may be understood from the

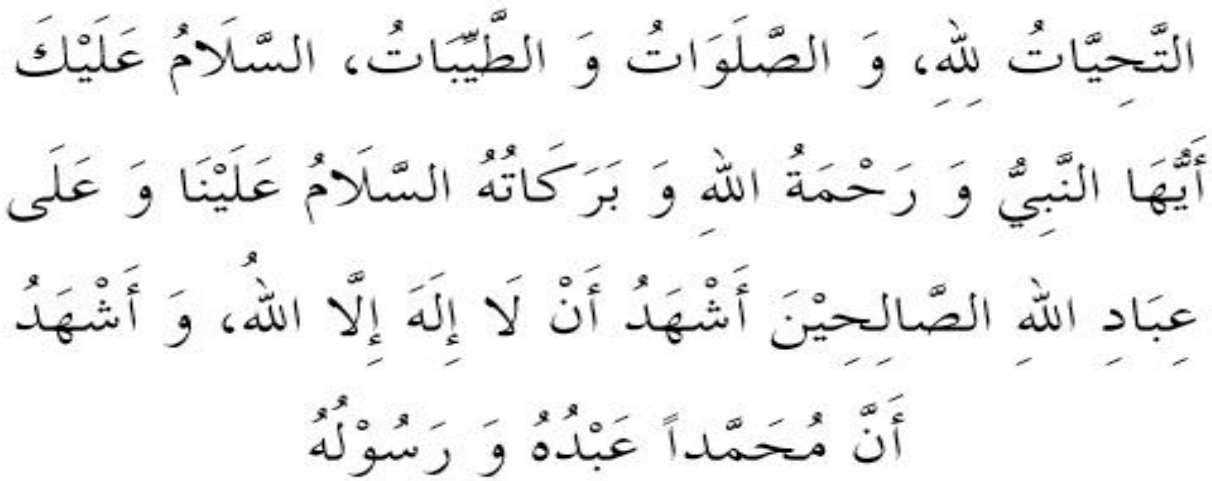
Sunnah, because the Prophet (P.B.U.H.) taught Ibn Mas'ood and Ibn Abbas this tashahhud only, and Ibn Mas'ood said: 'We used to say before the tashahhud was enjoined on us, and he mentioned the first tashahhud only, and did not mention blessings on the Prophet (P.B.U.H.) in the first tashahhud.' If it was Sunnah then the Messenger (P.B.U.H.) would have taught it to them in the tashahhud. As for their saying 'O Messenger of Allah, we know how to send salaam upon you, but how should we send blessings upon you when we send blessings upon you in our prayer?,' this was a question about how to do it, and it does not mention when to do it. There is a difference between specifying when and specifying how. Hence Ibn al-Qayyim (RA) said in Zaad al-Ma'aad: 'It was the way of the Prophet (P.B.U.H.) to shorten this tashahhud. Then he mentioned the hadith which says, 'It was as if he was sitting on a radaf' i.e., a heated stone, because it was so quick. Even though there is some weakness in the isnaad of this hadeeth, this is what may be understood from the Sunnah, i.e., one should not do any more than that. In Saheeh Ibn Khuzaymah it says that the Messenger (P.B.U.H.) used to recite the tashahhud in this sitting but he did not say duah. Despite that, if someone sends blessings on the Prophet (P.B.U.H.) in this place, we would not denounce him, but if he asked us which is better, we would say that limiting it to the tashahhud only is better, but if he sends blessings on

the Prophet (P.B.U.H), he should not be told not to do that; because, it is additional goodness and there is a possibility that it is correct, even though the view that sending blessings on the Prophet (P.B.U.H) at that point in the prayer is weak. And Allah knows best.'"

In light of the above mentioned information it is important to note that when a Muslim sits at the end of his prayer, there is no difference of opinion among the fuqaha' that it is prescribed to send blessings on the Prophet (P.B.U.H.) after the tashahhud; i.e., at the end of the first tashahhud in Fajir salat, and at the end of the second tashahhud in the other fard salat.

## versions of the Tashahhud which were narrated from the companions of the Prophet (P.B.U.H):

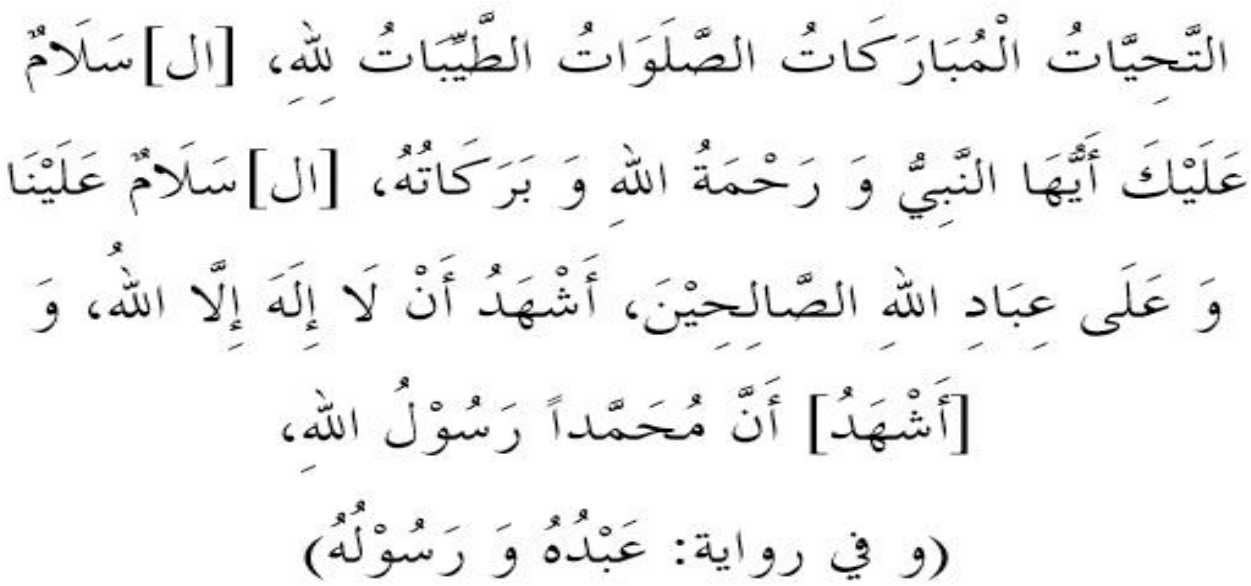
**First tashahhud:** In a hadith collected by Bukhari, Ibn Mas'ood (RA) reportedly said: **"The Messenger of Allah (P.B.U.H.) taught me the Tashahhud, holding my hand between his hands, just as he would teach me a Surah from the Qur'an: 'At-tahiyyaatu Lillaahi wa's-salawaatu wa't-tayyibaat, as-salaamu 'alayka ayyuha'n-Nabiyyu wa rahmat-Allaahi wa barakaatuhu. As-salaamu 'alayna wa 'alaa 'ibaad-Illaah is-saaliheen. Ash-hadu an laa ilaaha ill-Allah wa ash-hadu anna Muhammadan 'abduhu wa rasooluhu**




**(All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger).' This was whilst he was among us, but after he was taken, we would say 'as-salaam 'ala'n-Nabi [peace be upon the Prophet (P.B.U.H.)].'"**

In a hadith collected by Imam Muslim, Ibn Abbas reportedly said: "The Messenger of Allah (P.B.U.H.) used to teach us the tashahhud the way he taught us surahs the Qur'an; he used to say: **'At-tahiyyatul mubaraka tus-salawātut-tayyibātu lillāh, As-salāmu alayka ayyuhan-Nabiyyu wa rahmat-Allāhi wa barakātuhu.**

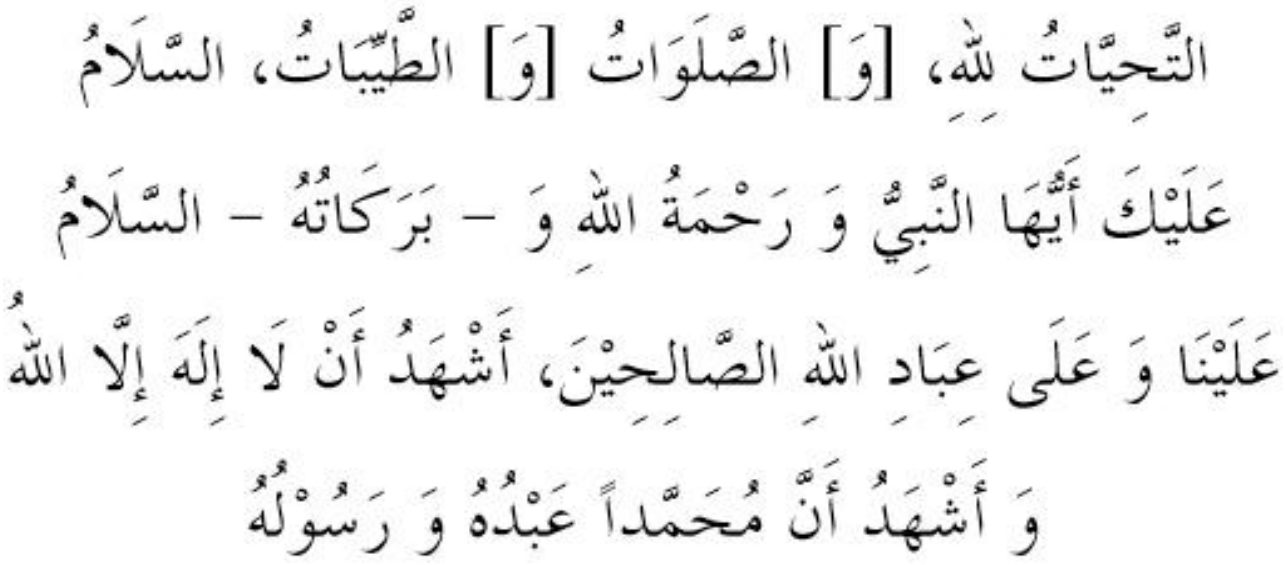
**As-salāmu alayna wa ʿalā ʿibād-Illāh is-sālihīn  Ash-hadu an lā ilāha ill-Allāh wa ash-hadu anna Muhammadan rasūlullāh [in one narration: abduhu wa Rasūluh].'"**




This translates into English as: "All compliments, blessed words, prayers, pure words are due to Allah. Peace be on you, O Prophet, and also the mercy of Allah and His blessings. Peace be on us and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and [I bear witness] that Muhammad is the Messenger of Allah.

In a hadith collected in the Muwatta of Imam Malik which reads that Yahya related to me from Malik from Ibn Shihab, from Urwah ibn al-Zubayr, from Abd al-Rahman ibn Abd al-Qari that he heard Umar ibn al-Khattab say, while he was teaching people the tashahhud from the mimbar: "**At-tahiyatu lillah, az-zakiyatu**

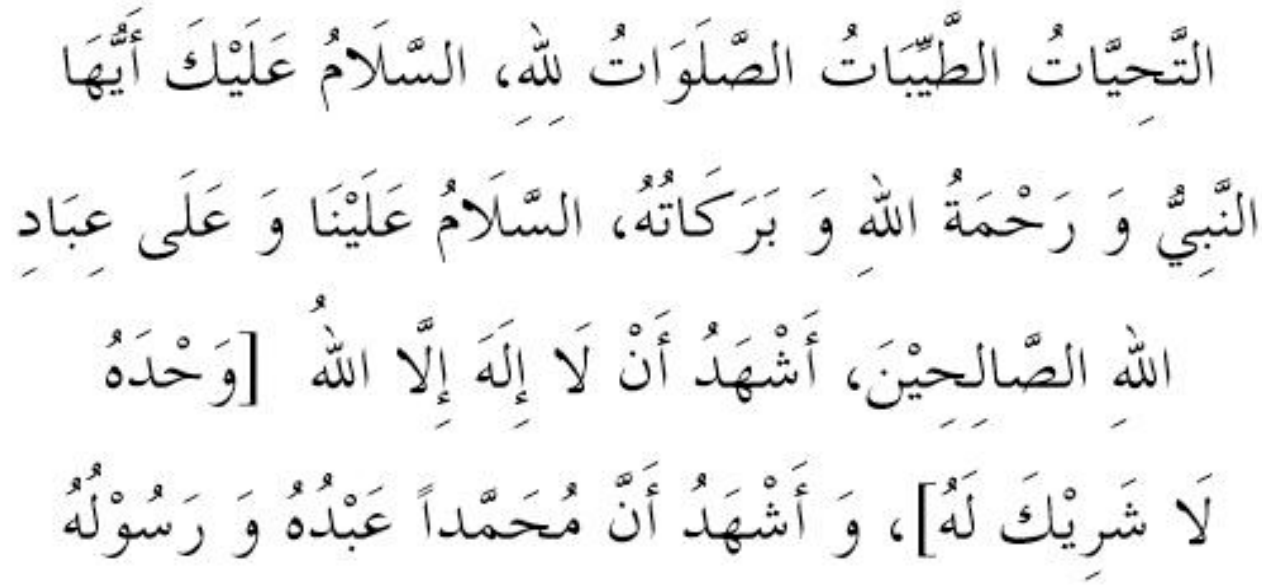
**lillah, at-tayibatu wa's-salawatu lillah. As-salamu alayka ayyuha'nnabiyyu wa rahmatu'llahi wa barakatuhu. As-salamu alayna wa ala ibadi'llahi s-salihin. Ash-hadu an la ilaha illa 'llah wa ash-hadu anna Muhammadan abduhu wa rasuluh**."




This translates into English as: "Greetings belong to Allah. Pure actions belong to Allah. Good words and prayers belong to Allah. Peace on you, Prophet, and the mercy of Allah and His blessings. Peace be upon us and on the slaves of Allah who are salihun. I testify that there is no god except Allah. And I testify that Muhammad is His slave and His messenger."

In a hadith collected by Imam Muslim that was narrated by Abu Musa al-Ash'ari, the Messenger of Allah (P.B.U.H.) is reported to have said: "**... when you are sitting, the first thing each of you says should be:'At-tahiyyātuttaiyibat**

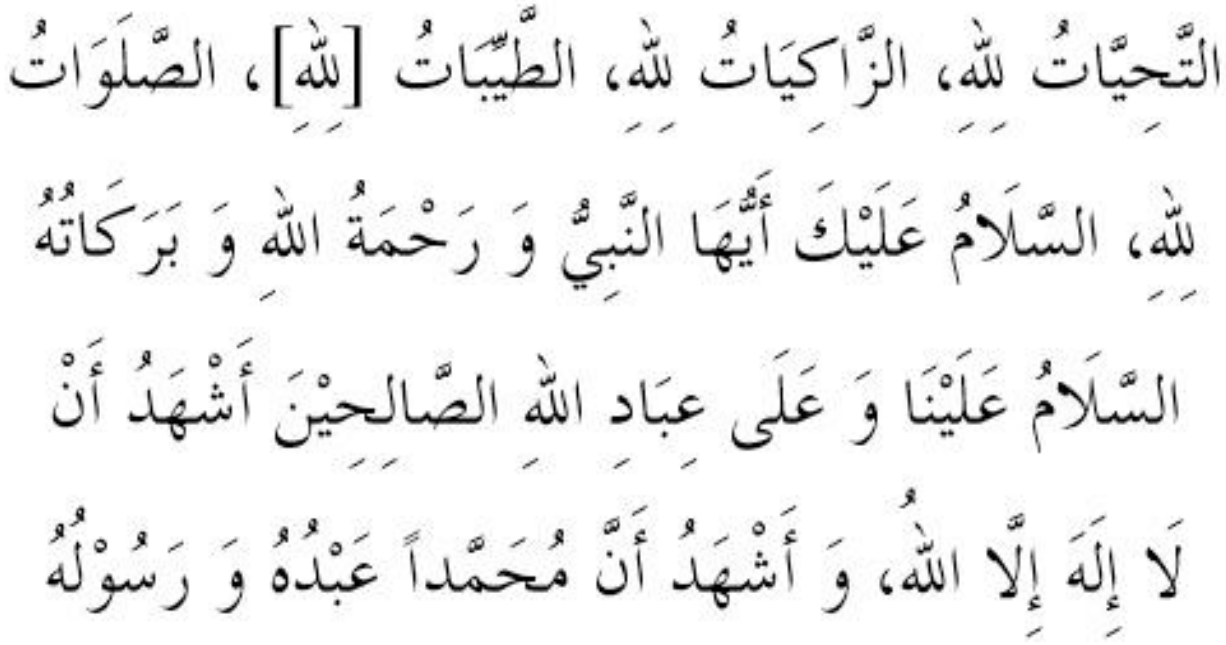
**wassalawātulillāh, As-salāmu `alayka ayyuhan-Nabiyyu wa rahmat-Allāhi wa barakātuh, As-salāmu `alayna wa `ala `ibād-Illāh is-sālihīn. Ash-hadu an lā ilāha ill-Allāh [wahdahu lasyarikalah] wa ash-hadu anna Muhammadan 'abduhu wa rasūluh.'"**




This translates into English as: "All compliments, good words and prayers are due to Allah. Peace be on you, O Prophet, and also the mercy of Allah and His blessings. Peace be on us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and messenger."

In a hadith in the Muwatta of Imam Malik, Malik reported from Ibn Shahab, from Urwah ibn al-Zubayr, from Abd al-Rahman ibn Abd al-Qari that Umar Ibn Al-Khattaab, who would teach the

people the tashahhud while on the pulpit, saying, "**Say: 'At-tahiyyatulillah azzakiyatullillah, wattayibatulillah, was-salawātulillāh, As-salāmu `alayka ayyuhan-Nabiyyu wa rahmat-Allāhi wa barakātuh. As-salāmu ʻalayna wa `alā `ibād-illāh is-sālihīn. Ash-hadu an lā ilāha ill-Alāh, wa ash hadu anna Muhammadan `abduhu wa rasūluh.**'"

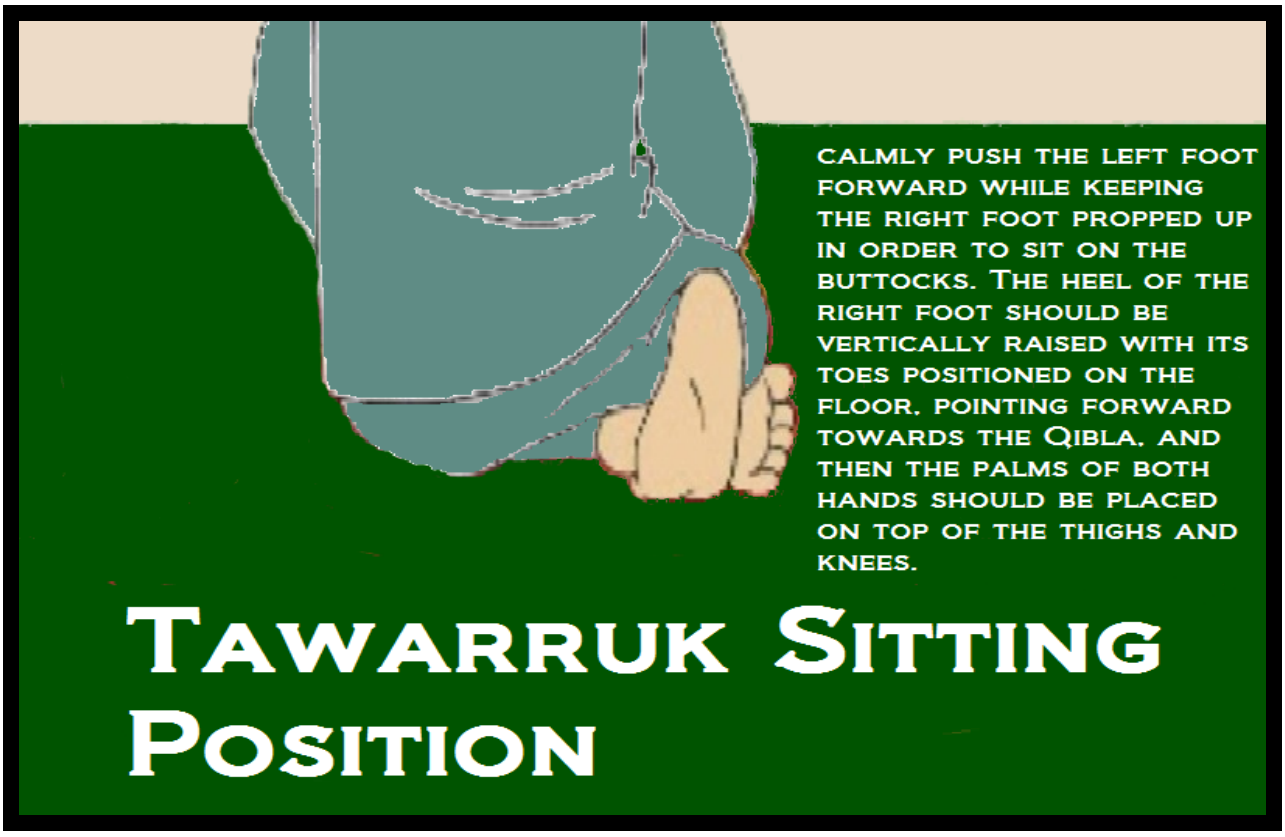



This translates into English as: "All compliments are due to Allah; all pure titles are due to Allah; all good words [are due to Allah]; all prayers are due to Allah. Peace be on you, O Prophet, and also the mercy of Allah and His blessings. Peace be on us and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His servant and messenger."

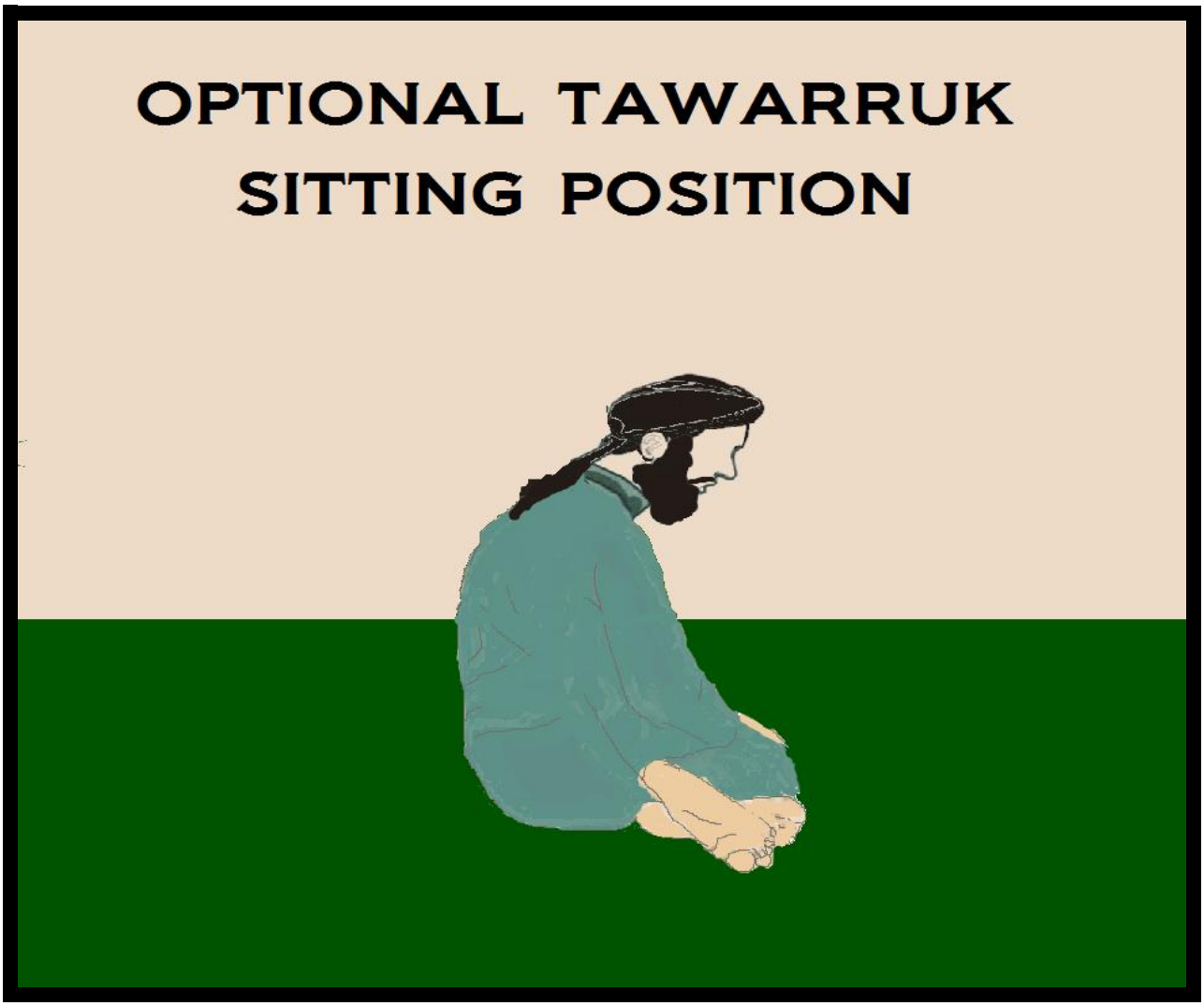
# The Second tashahhud (after the third or fourth rakah):

While sitting in the jalsah body position after the final takbir of the final prostration in the last rakah of a three (Maghrib) or four (Dhuhr/Zuhr, Asr, and Isha) rakah salah has been performed, calmly push the left foot forward to position it/shin and or the calf under the shin of the right leg, keeping the outside ankle of the left foot on the floor, while keeping the right foot propped up in order to sit on the buttocks. The heel of the right foot should be vertically raised with its toes positioned on the floor, pointing forward towards the Qibla, and then the palms of both hands should be placed on top of the thighs and knees. The evidence for this ruling is the hadith of Bukhari wherein Ikrima reported: "**..... He (P.B.U.H.) used to say Takbir on prostrating and on raising his head from prostration**....." What is more, another hadith in the collection of Bukhari that was narrated by Abu Huraira reports: "**..... prostrate calmly till you feel at ease and then raise (your head) and sit with Calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same (raise the head) in the whole of your prayer.**" Additionally, Muhammad bin 'Amr bin 'Ata' narrated in another hadith collected by Bukhari that Abu Humaid As-Saidi reportedly

said: "**I remember the prayer of Allah's Apostle (P.B.U.H.) better than any one of you. ... in the last Rak'a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks**." Furthermore, Abu Humayd al-Saa'idi (RA), narrated in a hadith collected by Bukhari, a description of the prayer of the Prophet (P.B.U.H.) in which he said: "**And when he sat in the final rakah, he put his left foot forward and held the other foot upright, and sat on his behind**." Lastly, a hadith collected by Imam Muslim that was narrated by Abdullah bin Zubayr reports: "**When the Messenger of Allah (P.B.U.H.) sat in prayer, he placed his left hand on his left thigh and his right hand on his right thigh**."

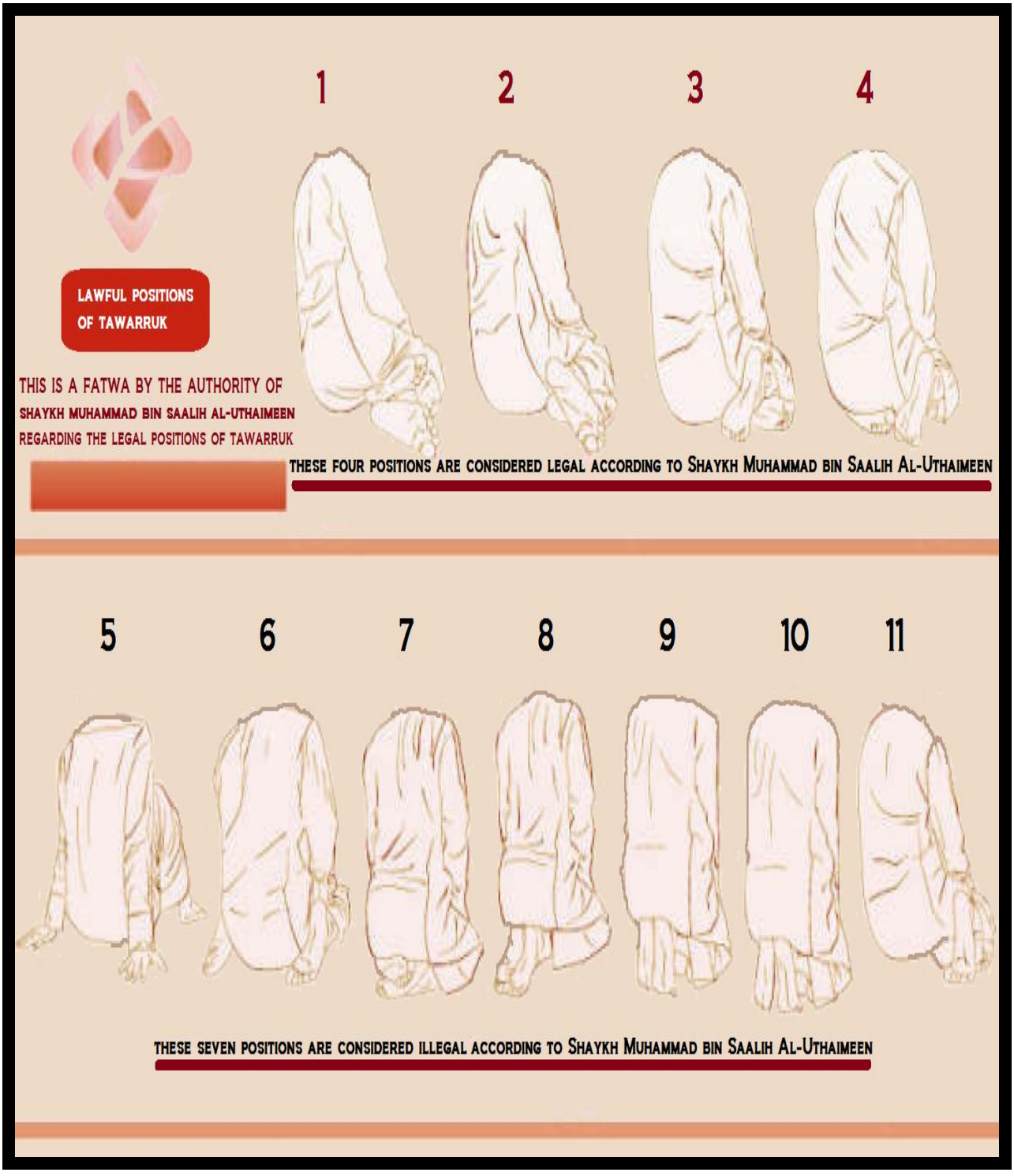

CALMLY PUSH THE LEFT FOOT FORWARD WHILE KEEPING THE RIGHT FOOT PROPPED UP IN ORDER TO SIT ON THE BUTTOCKS. THE HEEL OF THE RIGHT FOOT SHOULD BE VERTICALLY RAISED WITH ITS TOES POSITIONED ON THE FLOOR, POINTING FORWARD TOWARDS THE QIBLA, AND THEN THE PALMS OF BOTH HANDS SHOULD BE PLACED ON TOP OF THE THIGHS AND KNEES.
TAWARRUK SITTING POSITION

An optional sitting manner of tawarruk is accomplished by having one calmly push their left foot forward to position its shin and calf under the shin of the right leg, keeping the outside ankle of the left foot on the floor, while allowing the heel of the right foot to recline instead of keeping it propped up. In this manner, one also sits on their buttocks.




The evidence for this manner of sitting is the hadith of Bukhari wherein Abu Humayd narrated: "**When he (P.B.U.H.) sat between the**

two Rakahs, he used to sit on his left foot and spread the right one. In the last Rakah, he used to precede his left foot, spread the right one and sit on his buttocks."


LAWFUL POSITIONS OF TAWARRUK
THIS IS A FATWA BY THE AUTHORITY OF SHAYKH MUHAMMAD BIN SAALIH AL-UTHAIMEEN REGARDING THE LEGAL POSITIONS OF TAWARRUK
1
2
3
4
THESE FOUR POSITIONS ARE CONSIDERED LEGAL ACCORDING TO SHAYKH MUHAMMAD BIN SAALIH AL-UTHAIMEEN
5
6
7
8
9
10
11
THESE SEVEN POSITIONS ARE CONSIDERED ILLEGAL ACCORDING TO SHAYKH MUHAMMAD BIN SAALIH AL-UTHAIMEEN

## Sitting in the Tawarruk position according to the four Madhabs:

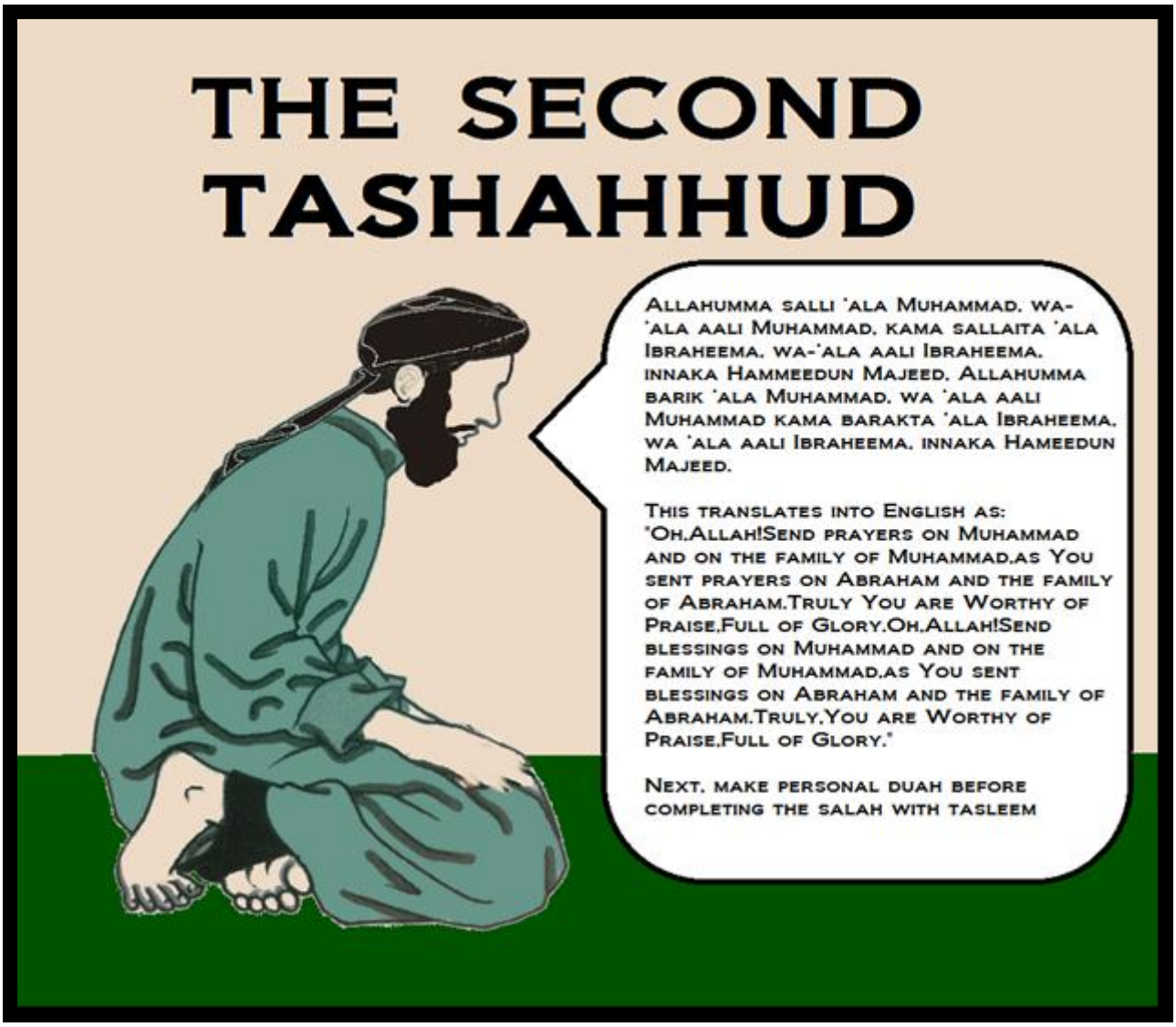
**Shafi'i Madhab:** The Shafi'i madhab is of the opinion that the one performing salah should sit in the tawarruk position in the last rakah of every salah, whether the salah consists of two tashahhuds, as in the case of Zuhr, Asr, and Maghrib, or one tashahhud; as in the case of the Fajr salah. Thus, Imam Shafi'i maintained that tawarruk is better if there is final salutation (taslim) after the Tashahhud.

**Hanafi Madhab:** According to the Hanafi Madhab, the preferred method is that the one performing salah should sit in the iftirash position during all sittings of tashahhud in salah.

**Hanbali Madhab:** The Hanbali madhab is of the opinion that a person performing salah should sit in the tawarruk position for the second tasahhud of every salah that consists of two tashahhuds.

**Maliki Madhab:** The Malaki madhab is of the same position as the Shafi'i madhab, in that the one performing salat should sit in the tawarruk position in the last rakah of every salah, whether the salah consists of two tashahhuds, as in the case of Zuhr, Asr, and Maghrib, or one tashahhud; as in the case of Fajr.

**1)** While calmly sitting in the tawarruk position, silently recite the second tashahhud.

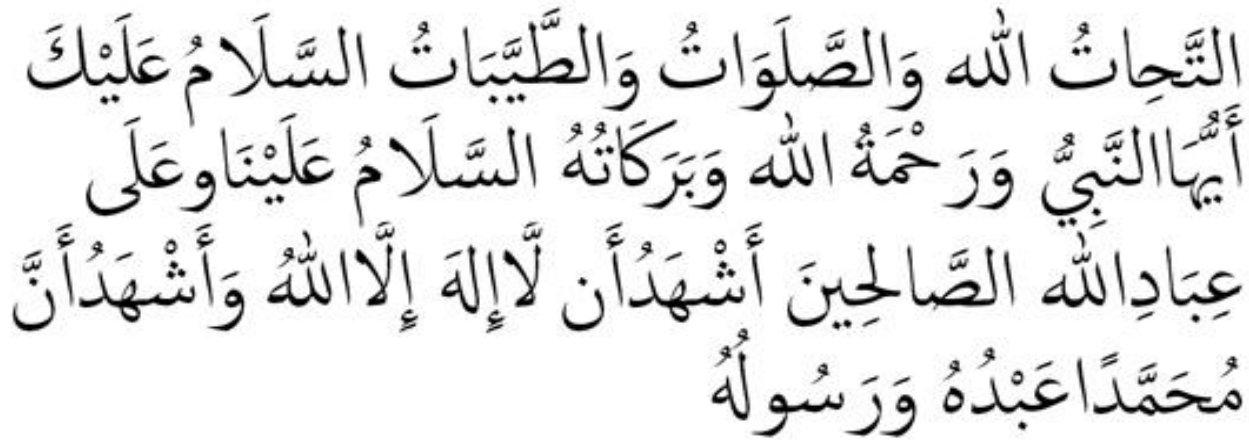

THE SECOND TASHAHHUD
ALLAHUMMA SALLI 'ALA MUHAMMAD. WA-'ALA AALI MUHAMMAD. KAMA SALLAITA 'ALA IBRAHEEMA. WA-'ALA AALI IBRAHEEMA. INNAKA HAMMEEDUN MAJEED. ALLAHUMMA BARIK 'ALA MUHAMMAD. WA 'ALA AALI MUHAMMAD KAMA BARAKTA 'ALA IBRAHEEMA. WA 'ALA AALI IBRAHEEMA. INNAKA HAMEEDUN MAJEED.
THIS TRANSLATES INTO ENGLISH AS: "OH.ALLAH!SEND PRAYERS ON MUHAMMAD AND ON THE FAMILY OF MUHAMMAD.AS YOU SENT PRAYERS ON ABRAHAM AND THE FAMILY OF ABRAHAM.TRULY YOU ARE WORTHY OF PRAISE.FULL OF GLORY.OH.ALLAH!SEND BLESSINGS ON MUHAMMAD AND ON THE FAMILY OF MUHAMMAD.AS YOU SENT BLESSINGS ON ABRAHAM AND THE FAMILY OF ABRAHAM.TRULY.YOU ARE WORTHY OF PRAISE.FULL OF GLORY."
NEXT. MAKE PERSONAL DUAH BEFORE COMPLETING THE SALAH WITH TASLEEM

**Second Tashahhud:** After reciting the initial tashahhud (At-tahyiatu...) as done in the first sitting, one should then send prayers upon the Prophet (P.B.U.H.) and thereafter make personal supplication. However, it is important to note that there is no sound, clear evidence which indicates that one's salah is

invalid if they fail to send blessings upon the Prophet (P.B.U.H.) in the second and final tashahhud. This fact is evident from the hadith of Abu Dawud wherein Ibn Khuzaimah reportedly said: "**Once, he (P.B.U.H.) heard a man supplicating in his prayer without neither glorifying the majesty of Allah, the exalted, nor sending prayers on the Prophet (P.B.U.H.), so he said: 'This man has been hasty...**'" Thus, if glorifying Allah and sending prayers upon the Prophet (P.B.U.H.) were obligatory components of the second tashahhud, the man in this hadith would have been ordered to repeat his hastened salat. Furthermore, An-Nawawi is quoted as saying: "You should know that there is a difference of opinion among the scholars about the obligation of sending prayers upon the Prophet (P.B.U.H) in the second Tashahhud of salat. Abu Hanifah, Imam Malik, and the majority of the scholars are of the view that it is a sunnah and if it is left out, the prayer is valid; whereas, Ash-Shafi'i and Imam Ahmad are of the view that it is Wajib (necessary) and if it is left out, the prayer is invalid." Furthermore, the Shafi'i and Hanbali Madhabs maintain that it is not the Ibrahimic prayer (durud) which is a pillar of salat; rather, it is sending prayers upon the Prophet that is a pillar, even if it is in a form other than what is established in the sunnah." So, if someone says "Allahumma salli ala Muhammed" (Oh, Allah! Send prayers on Muhammad), then he has said the minimum of what is

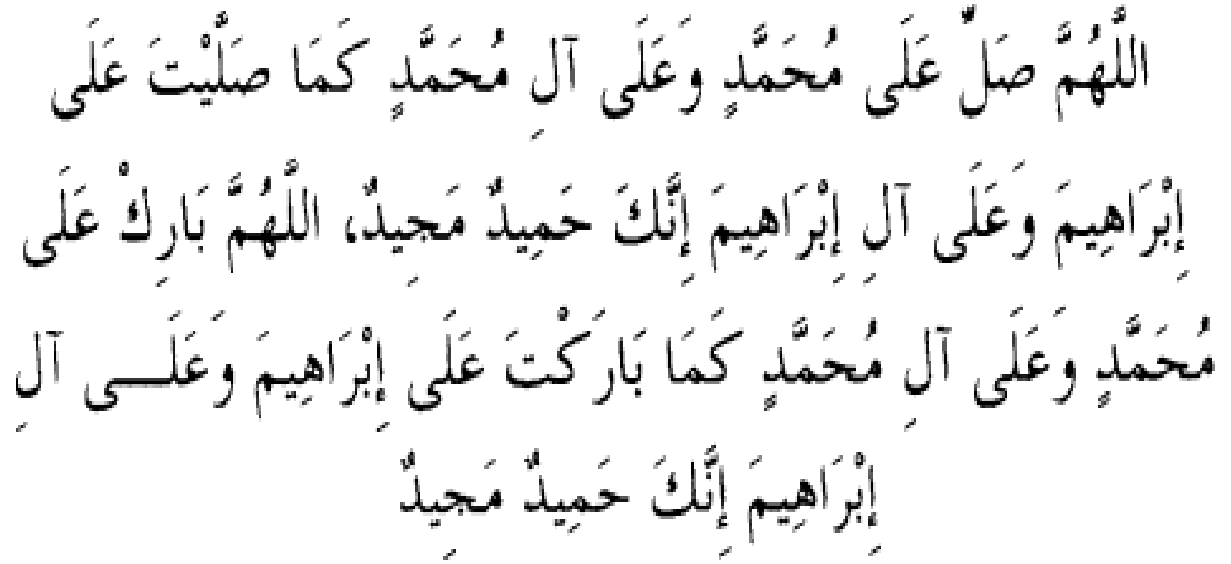
legislated to say regarding sending prayers upon the Prophet (P.B.U.H.) and this is sufficient for him."

Nevertheless, in light of this type of evidence, scholars such as Shaykh Albani maintain that one should perform the second tashahhud by saying: **"At-tahiy-yatu lil-lahi was sala-watu wat-tay yibatu As-salamu 'alayka ay-yuhan-nabiy-yu wa rahma tullahi wa bara-katuhu As-salamu 'alayna wa'ala 'ibadil-la his-sali-heen Ash hadu al-la ilaha il-lal lahu wa ash hadu an-na Muhammadan 'ab-duhu wa rasuluh;**




which translates into English as "All worships are for Allah. Allah's peace be upon you, O Prophet, and His mercy and blessings. Peace be on us and on all righteous servants of Allah. I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad is His servant and messenger." Then say, **"Allahumma Salli ʻAla Muhammadin Wa ʻAla Aali Muhammadin Kama Sallayta ʻAla Ibraheema Wa ʻAla Aali Ibraheema Innaka Hameedun Majeed; Allahumma Barik Ala Muhammadin**

**Wa ʻAla Aali Muhammadin Kama Barakta ʻAla Ibraheema Wa ʻala Aali Ibraheema Innaka Hameedun Majeed."**




This translates into English as: "Oh, Allah! Send prayers on Muhammad and on the family of Muhammad, as You sent prayers on Abraham and the family of Abraham. Truly You are Worthy of Praise, Full of Glory. Oh, Allah! Send blessings on Muhammad and on the family of Muhammad, as You sent blessings on Abraham and the family of Abraham. Truly, You are Worthy of Praise, Full of Glory." Then one should make duah.

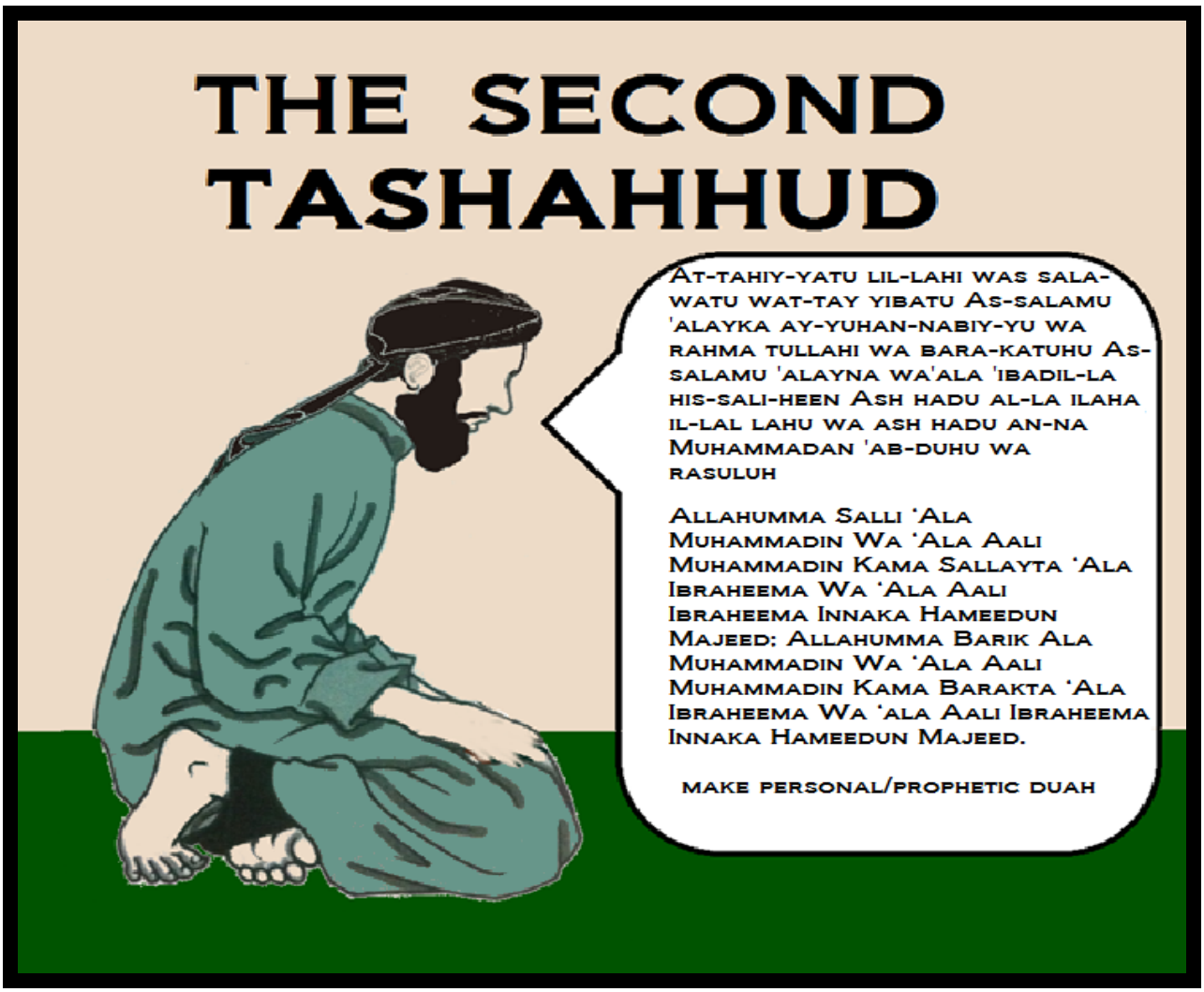
The evidence for those who insist that one should glorify Allah, send prayers upon the Prophet (P.B.U.H.), and then make personal duah in this specific sequence during the second tashahhud, is the complete hadith collected by Abu Dawud that was referenced above, wherein Ibn Khuzaimah reportedly said:

**"Once, he (P.B.U.H.) heard a man supplicating in his prayer without neither glorifying the majesty of Allah the exalted nor sending prayers on the Prophet (P.B.U.H.), so he said: 'This man has been hasty.' He then called him and said to him and others, 'When one of you prays, he should begin with the praise of his Lord, Sublime and Mighty, and his exultation, and then send prayers (in one narration: he should send prayers) on the Prophet (P.B.U.H.), and then supplicate as he wishes.'"**

Likewise, Imam Ahmad also reported a narration from Ibn Mas'ud (RA) wherein he allegedly described the Prophet's (P.B.U.H.) salah saying: **"When the Prophet (P.B.U.H.) completes the first 2 rakahs, he pronounces the tashahhud and then resumes standing. And when he (P.B.U.H.) is in the last rakah he says the whole tashahhud including the prayers on the Prophet (P.B.U.H.), prays with what he likes, and then, pronounces Salaam.'"**

Lastly, further evidence for how the second tashahhud should be performed is the hadith of Abu Dawud wherein Abdullah Ibn Mas'ud reportedly said: **"It pertains to the sunnah to utter the tashahhud quietly."** Moreover, in a hadith collected by Imam Muslim in the Book of Prayer, under the chapter: "Sending Prayers on the Prophet (P.B.U.H.) after the tashahhud" 1:305, Hadith 66 (405), the Messenger of Allah (P.B.U.H.) reportedly said: **"Say: 'Allahumma Salli ʿAla Muhammadin Wa ʿAla Aali**

Muhammadin Kama Sallayta ʻAla Ibraheema Wa ʻAla Aali Ibraheema Innaka Hameedun Majeed; Allahumma Barik Ala Muhammadin Wa ʻAla Aali Muhammadin Kama Barakta ʻAla Ibraheema Wa ʻala Aali Ibraheema Innaka Hameedun Majeed. (O Allah, send prayer upon Muhammad and upon the family of Muhammad, as You sent prayers upon the family of Ibrahim. And send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon the family of Ibrahim among the nations; You are indeed Worthy of Praise, Full of Glory' – and the salaam is as you know.)'"


THE SECOND TASHAHHUD
AT-TAHIY-YATU LIL-LAHI WAS SALA-WATU WAT-TAY YIBATU AS-SALAMU 'ALAYKA AY-YUHAN-NABIY-YU WA RAHMA TULLAHI WA BARA-KATUHU AS-SALAMU 'ALAYNA WA'ALA 'IBADIL-LA HIS-SALI-HEEN ASH HADU AL-LA ILAHA IL-LAL LAHU WA ASH HADU AN-NA MUHAMMADAN 'AB-DUHU WA RASULUH
ALLAHUMMA SALLI 'ALA MUHAMMADIN WA 'ALA AALI MUHAMMADIN KAMA SALLAYTA 'ALA IBRAHEEMA WA 'ALA AALI IBRAHEEMA INNAKA HAMEEDUN MAJEED; ALLAHUMMA BARIK ALA MUHAMMADIN WA 'ALA AALI MUHAMMADIN KAMA BARAKTA 'ALA IBRAHEEMA WA 'ALA AALI IBRAHEEMA INNAKA HAMEEDUN MAJEED.
MAKE PERSONAL/PROPHETIC DUAH

## Additional forms of sending prayers upon the Prophet (P.B.U.H.) in tashahhud:

A hadith collected by Bukhari that was narrated by 'Abdur-Rahman bin Abi Laila who reportedly said: "Ka'b bin 'Ujra met me and said, **'Shall I give you a present? Once the Prophet (P.B.U.H.) came to us and we said, 'O Allah's Apostle (P.B.U.H.)! We know how to greet you; but how to send 'Salat' upon you?' He (P.B.U.H.) said, 'Say: Allahumma Salli ala Muhammadin wa 'ala Ali Muhammadin, kama sal-laita 'ala all Ibrahima innaka Hamidun Majid. Allahumma barik 'ala Muhammadin wa 'ala all Muhammadin, kama barakta 'ala all Ibrahima, innaka Hamidun Majid**."

A hadith collected by Bukhari that was narrated by Abu Sa'id Al-Khudri who reportedly said: "**We said, 'O Allah's Apostle (P.B.U.H.) This is (i.e. we know) the greeting to you; will you tell us how to send Salat on you?' He (P.B.U.H.) said, 'Say: 'Allahumma Salli 'ala Muhammadin 'abdika wa rasulika kama sal-laita 'ala Ibrahima wa barik 'ala Muhammadin wa all Muhammadin kama barakta 'ala Ibrahima wa Ali Ibrahim**.'"

A hadith collected by Bukhari that was narrated by Abu Humaid As-Saidi who reportedly said: "**The people said, 'O Allah's Apostle (P.B.U.H.)! How may we send Salat on you?' He**

**(P.B.U.H.) said, 'Say: 'Allahumma Salli 'ala- Muhammadin wa azwajihi wa dhurriyyatihi kama sal-laita 'ala ali Ibrahim; wa barik 'ala Muhammadin wa azwajihi wa dhurriyyatihi kamabarakta 'ala ali Ibrahim innaka hamidun majid.'"**

A hadith collected by Bukhari that was narrated by Ka'b bin Ujra who reportedly said: **"It was said, 'O Allah's Apostle (P.B.U.H.)! We know how to greet you, but how to invoke Allah for you?' The Prophet (P.B.U.H.) said, 'Say: Allahumma Salli ala Muhammadin wa'ala Ali Muhammaddin, kama sallaita 'ala all Ibrahim, innaka Hamidun Majid.'"**

A hadith collected by Imam Muslim (The Salah, 405): **"The Messenger of Allah (P.B.U.H.) said: 'Say: 'Allaahumma salli ʻala Muhammadin wa ʻala aali Muhammadin kamaa salayta ʻala aali Ibraaheem, wa baarik ʻala Muhammadin wa ʻala aali Muhammadin kamaa baarakta ʻala aali Ibraaheem fi'l-ʻaalameen innaka Hameedun Majeed (O Allah, send prayer upon Muhammad [P.B.U.H.] and upon the family of Muhammad [P.B.U.H.], as You sent prayers upon the family of Ibrahim. And send blessings upon Muhammad [P.B.U.H.] and upon the family of Muhammad [P.B.U.H.], as You sent blessings upon the family of Ibrahim among the nations; You are indeed Worthy of Praise, Full of Glory)' - and the salaam is as you know.'"**

A hadith collected in the Muwatta of Imam Malik reports: **"Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Hazim from his father that Amr ibn Sulaym az-Zuraqi said, 'Abu Humayd as-Saidi told me that they asked the Messenger of Allah (P.B.U.H.) how they were to ask for blessings upon him, and he (P.B.U.H.) replied that they should say, 'O Allah, bless Muhammad (P.B.U.H.) and his wives and his descendants as You blessed the family of Ibrahim, and give baraka to Muhammad (P.B.U.H.) and his wives and his descendants as You gave baraka to the family of Ibrahim. You are worthy of Praise and Glorious.' Allahumma Salli ala Muhammad wa azwajihi wa alihi kama sallaita ala ali Ibrahim, wa barakaala Muhammad wa azwajihi wa alihi kama baraktaalaali Ibrahim, innaka Hamidu'm - Majid.'"**

A hadith collected in the Muwatta of Imam Malik reports: **"Yahya related to me from Malik from Nuaym ibn Abdullah al-Mujmirthat Muhammad ibn Abdullah ibn Zayd told him that Abu Masud al Ansari said, "The Messenger of Allah (P.B.U.H.) came to us at the gathering of Sad ibn Ubada. Bashir ibn Sad said to him, 'Allah has ordered us to ask for blessings on you, Messenger of Allah (P.B.U.H.). How should we do it?' The Messenger of Allah (P.B.U.H.) remained silent until we wished we had not asked him. Then he (P.B.U.H.) told us to say, 'O Allah, bless Muhammad (P.B.U.H.) and the family of Muhammad (P.B.U.H.)**

**as You blessed Ibrahim, and give baraka to Muhammad (P.B.U.H.) and the family of Muhammad (P.B.U.H.) as You gave baraka to the family of Ibrahim. In all the worlds You are worthy of Praise and Glorious,' and then give the taslim as you have learnt.' Allahumma Salli ala Muhammad wa ali Muhammad kama sallaita Ibrahim, wa baraka ala Muhammad wa ali Muhammad kama baraktaala ali Ibrahim. Fi'l alamin, innaka Hamidu'm - Majid.'"**

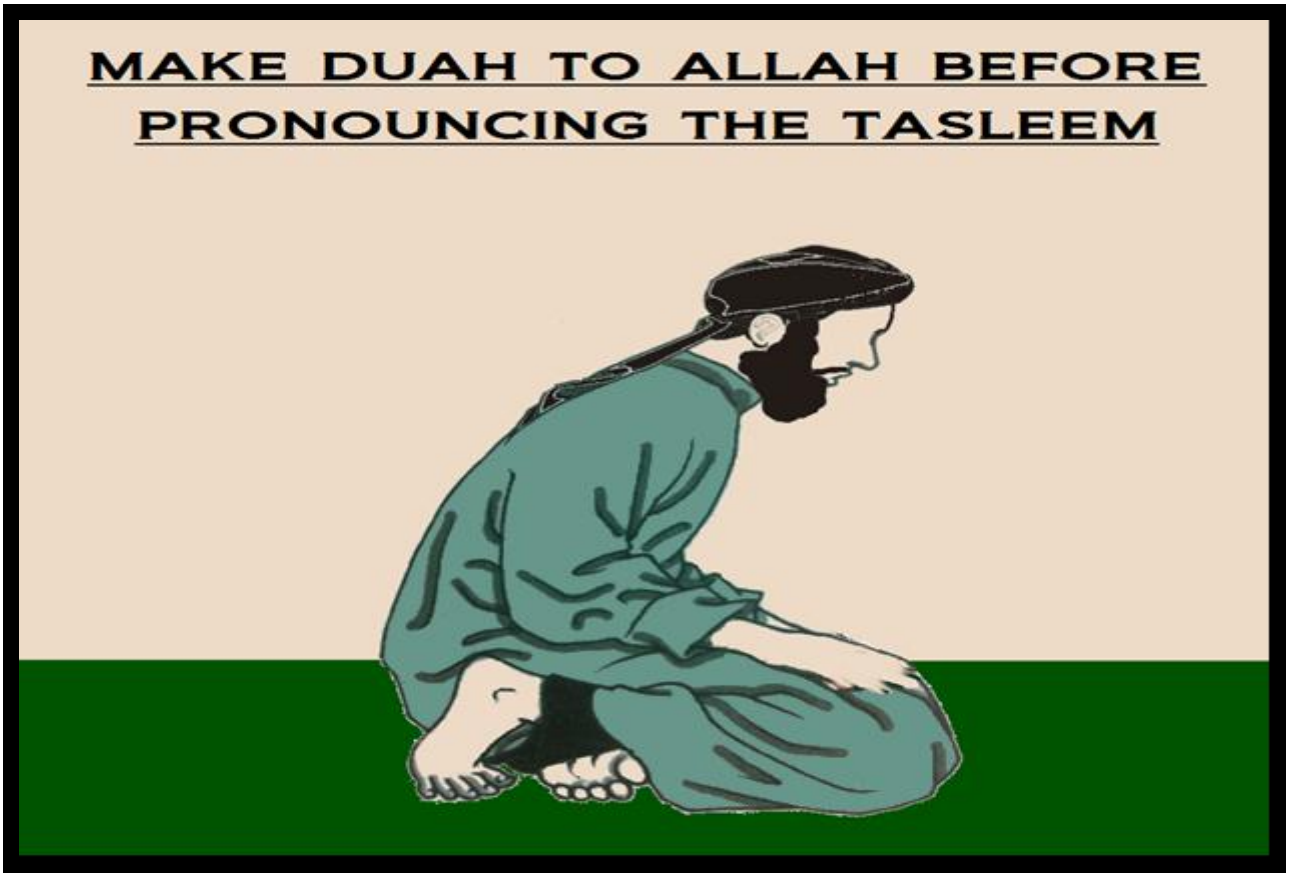
## Pointing the index finger during the second tashahhud:

It is well established from the sunnah of the Prophet (P.B.U.H.) that he used to point with his index finger and occasionally moved it during the tashahhud. Nevertheless, the scholars have not reached a consensus regarding this matter. With this being said, the evidence from the sunnah of the Prophet (P.B.U.H.) for those in favor of pointing the index finger during the second tashahhud is the hadith of Imam Muslim wherein Abd-Allah ibn al-Zubayr reportedly said: **"When the Messenger of Allah (P.B.U.H.) sat during the prayer, he would place his left foot between his thigh and calf (tawarruk), and tuck his right foot underneath him, and place his left hand on his left knee, and place his right hand on his right thigh, and point with his finger."** Likewise, a hadith in the collection of Abu Dawud reports: **"He (P.B.U.H.) used to point with his finger**

**when making duah but he did not move it**." Nevertheless, Shaykh Albani (Tamaam al-Minnah, p. 218) classified the wording: "**But he did not move it**" as da'eef (weak).

It is also important to note that a hadith collected by An-Nasa'i that was narrated by Wa'il ibn Hajar reports: "**I said: 'I will certainly watch how the Messenger of Allah (P.B.U.H.) prays. So I watched him and he ..., then he sat with his left foot tucked underneath him and put his left hand on his left thigh and knee, and he put the edge of his right elbow on his right thigh. Then he held two of his fingers and made a circle, then he raised his forefinger and moved it, making duah with it**.'" Thus, in light of the wording from this hadith: "**Moved it, making duah with it,**" Shaykh Ibn Uthaymeen cites this as evidence that moving the forefinger (index) during the tashahhud should be done with every phrase of the tashahhud which constitutes making duah to Allah; i.e., indicating the exalted nature of Allah whom we all address each time we make duah; such as, when one performs salat and says: "Al-salaamu alayka ayyuha'l-Nabiyyu (peace be upon you, O Prophet)," "Allaahumma salli 'ala Muhammad (O Allah, send prayers upon Muhammad)," "Allaahumma baarik 'ala Muhammad (O Allah, send blessings upon Muhammad);" etc.

2) After completing the recitation of the second tashahhud, one should make their desired personal/prophetic duah to Allah.




The evidence for this practice is a hadith collected by Imam Muslim wherein Abu Huraira reported: "**The Messenger of Allah (P.B.U.H.) said: 'The nearest a servant comes to his Lord is when he is prostrating himself (in salat), so make supplication (in this state).'**" Lastly, the hadith of Imam Muslim that was narrated by Ibn Mas'ud reports: "**The Prophet (P.B.U.H.) taught him the tashahud and then said, 'Then choose whatever you wish to ask (of Allah).'**"

## **Some prophetic duahs that can be recited after the second tashahhud and before the tasleem**:

In accordance with the sunnah of the Prophet (P.B.U.H.), after reciting the second tashahhud and before performing the taslim, one should make their desired personal/prophetic duah to Allah. Some of the prophetic duahs include the following:

In a hadith collected by Bukhari, Abu Bakr As-Siddiq (RA) reportedly said: "**I requested the Messenger of Allah (P.B.U.H.) to teach me a supplication which I could recite in my salat (prayer). Thereupon he said, 'Recite: '** اللّهُمَّ إِنِّـي ظَلَـمْتُ نَفْسـي ظُلْمـاً نـوبَ إلاّ أَنْت ، فَاغْفِر لي مَغْفِرَةً مِنْ عِنْـدِك وَارْحَمْـني، إِنَّكَ أَنْتَ كَثـيراً وَلا يَغْفِرُ الذُّ الغَـفورُ الرَّحـيم **Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh- dhunuba illa Anta, faghfir li maghfiratan min 'indika, warhamni, innaka Antal-Ghafur-ur-Rahim** (O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate).'"

In a hadith collected by Bukhari, Abu Huraira (RA) reportedly said: "**Allah's Apostle (P.B.U.H.) used to invoke (Allah),** 'اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا

الدَّجَّالِ الْمَسِيحِ فِتْنَةِ شَرِّ وَمِنْ وَالْمَمَاتِ، **Allaahumma 'innee 'a'oothu bika min l'athaabil-qabri, wa min 'athaabi jahannama, wa min fitnatil-mahyaa walmamaati, wa min sharri fitnatil-maseehid-dajjaal**. O Allah, I seek refuge in You from the punishment of the grave, and from the punishment of Hell-fire, and from the trials of life and death, and from the evil of the trial of the False Messiah.

In a hadith collected by Bukhari, Aisha (RA) reportedly said: "**Allah's Apostle (P.B.U.H.) used to invoke Allah in the prayer saying,** 'اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

**Allaahumma 'innee 'a'oothu bika min 'athaabil-qabri, wa 'a'oothu bika min fitnatil-maseehid-dajjaali, wa 'a'oothu bika min fitnatil-mahyaa walmamaati. Allaahumma 'innee 'a'oothu bika minal-ma'thami walmaghrami**. O Allah, I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trial of the False Messiah, and I seek refuge in You from the trials of life and death. O Allah, I seek refuge in You from sin and from debt.'"

In a hadith collected by Bukhari, Sa'd bin Abu Waqqas (RA) reportedly said: "**The Messenger of Allah (P.B.U.H.) used to seek**

إذ ي الـ لهم' **(Allah's) protection after prayers in these words:**

وأعوذ الـ عمر أرذل إلـ ى أرد أن من بـ ك وأعوذ والـ بخل، الـ جـ بن من بـ ك أعوذ

الـ ة بر فـ تـ نة من بـ ك وأعوذ الـ دنـ يا، فـ تـ نة من بـ ك **Alla-humma inni a'udhu bika minal-jubni wal- bukhl, wa a'udhu bika min an uradda ila ardhalil-'umur, wa a'udhu bika min fitnatid-dunya, wa a'udhu bika min fitnatil-qabr** (O Allah, I seek refuge with You from cowardice, miserliness and from being sent back to a feeble age; and, seek refuge with You from the trials of this life and those of the grave).'"

In a hadith collected by Imam Muslim, Aishah (RA) reportedly said: **"The Prophet (P.B.U.H.) used to supplicate (in these words):** ' وعن عائشة، رضي الله عنها، أن النبي صلى الله عليه وسلم، كان يقول في دعائه: "اللهم إني أعوذ بك من شر ما عملت ومن شر ما لم أعمل" (( رواه مسلم)) **Allahumma inni audhu bika min sharri ma 'amiltu, wa min sharri ma lam a'mal** (O Allah! I seek refuge in You from the evil of that which I have done and the evil of that which I have not done).'"

In a hadith collected by Imam Muslim, Abdullah bin 'Umar (RA) reportedly said: **"The Messenger of Allah (P.B.U.H.) used to supplicate thus:** ' كان من :له عنه الله عنهما قالوعن ابـ ن عمر رـ ضي الـ

دعاء رسول الله صلى الله عليه وسلم: " اللهم إني أعوذ بك من زوال نعمتك، وتحول عافيتك، وفجاءة نقمتك، وجميع سخطك" (رواه مسلم)) **Allahumma inni a'udhu bika min zawali ni'matika, wa tahawwuli 'afiyatika, wa fuja'ati niqmatika, wa jami'i sakhatika** (O Allah! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You).'"

In a hadith collected by Imam Muslim, Zaid bin Arqam (RA) reportedly said: **"The Messenger of Allah (P.B.U.H.) would supplicate: '** كان رسول الله صلى الله عليه وسلم، يقول: " اللهم إني أعوذ بك من العجز والكسل، والبخل والهرم، وعذاب القبر، اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها، اللهم إني أعوذ بك من علم لا ينفع ومن قلب لا يخشع، ومن نفس لا تشبع، ومن دعوة لا يستجاب لها". ((رواه مسلم)) **Allahumma inni a'udhu bika minal-'ajzi wal-kasali, wal-bukhli wal-harami, wa 'adhabil-qabri. Allahumma ati nafsi taqwaha, wa zakkiha Anta khairu man zakkaha, Anta waliyyuha wa maulaha. Allahumma inni a'udhu bika min 'ilmin la yanfau', wa min qalbin la yakhsha'u, wa min nafsin la tashba'u, wa min da'watin la yustajabu laha'** (O Allah! I seek refuge in You from the

inability [to do good], indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear [You], and from desire which is not satisfied, and from prayer which is not answered).'"

In a hadith collected by Imam Muslim, Ibn 'Abbas (RA) reportedly said: **"The Messenger of Allah (P.B.U.H.) used to supplicate: '** عنهما أن رسول الله صلى الله وعن ابن عباس رضي الله

اللهم لك أسلمت، وبك آمنت، وعليك توكلت، وإليك أنبت " :عليه وسلم، كان يقول

وبك خاصمت، وإليك حاكمت، فاغفر لي ما قدمت، وما أخرت وما أسررت وما

ولا حول ولا " :زاد بعض الرواة "أعلنت، أنت المقدم، وأنت المؤخر، لا إله إلا أنت

إلا بالله ة" ((متفق عليه)) **Allahumma laka aslamtu, wa bika amantu, wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khasamtu, wa ilaika hakamtu. Faghfir li ma qaddamtu, wa ma akh-khartu, wa ma asrartu wa ma a'lantu, Antal-Muqaddimu, wa Antal-Mu'akhkhiru, la ilaha illa Anta** (O Allah! to You I submit, in You I affirm my faith, in You I repose my trust, to You I turn in repentance and with Your Help I contend my adversaries and from You I seek

judgement. O Allah! Grant me forgiveness for the faults which I made in past and those ones I may commit in the future, those which I committed secretly or openly. You Alone send whomever You will to Jannah, and You Alone send whomever You will to Hell-fire. There is none worthy of worship except You)." Another narration adds: "La hawla wa la quwwata illa billah (There is no strength to resist evil and no power to do good except through Allah)."

In a hadith collected by Imam Muslim, Ali (RA) reportedly said: **"When the Messenger of Allah () was in Salat (prayer), he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations: '**اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ **Allahum-maghfir li ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a'lantu, wa ma asraftu, wa ma Anta a'lamu bihi minni. Antal-Muqqadimu, wa Antal-Mu'akh-khiru. La ilaha illa Anta** (O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah, and You Alone can send whomever You

will to Hell-fire. None has the right to be worshipped but You).'"

**Special note**:

Do not raise the hands in an attempt to make duah to Allah; because, doing so in salat is an innovation that is not supported by the Quran or ahadith. In fact, when the Prophet (P.B.U.H.) raised his hands in duah, he did so in a manner that exposed his armpits; which is the total opposite of those who cup their hands in duah after completing the tashahhud. With this being said, the method of duah in which the hands are raised until the armpits become visible is also not to be

performed while in salat; it is mainly performed in special invocations such as after performing the Witr prayer, praying for rain, and invoking Allah against enemies.

The evidence for not raising the hands in duah either during or after the tashahhud is the hadith of Imam Muslim wherein Ali reportedly said: "**When the Messenger of Allah (P.B.U.H.) prayed, the last thing he would say between the tashahud and the tasleem was, 'O Allah, forgive my past and later sins, what was in private and what was in public, and what I have been extravagant in. You are more knowledgeable of it than I. You are the Promoter and the Retarder. There is no god except You.**'" Therefore, after invoking Allah before the tasleem, it would be impractical to repeat the invocation afterwards by raising the hands; especially, since there is no hadith to support doing so. Furthermore, additional evidence for the impermissibility of raising the hands before or after the tasleem is the hadith of Bukhari wherein Anas Bin Malik is reported to have said: "**The Messenger of Allah (P.B.U.H.) never raised his hands for any invocation except for that of Istisqa' (invocation for rain) and he used to raise them so much that the whiteness of his armpits became visible**."

In view of this hadith, it is important to note that what is narrated is the viewpoint of Anas Bin Malik who obviously did

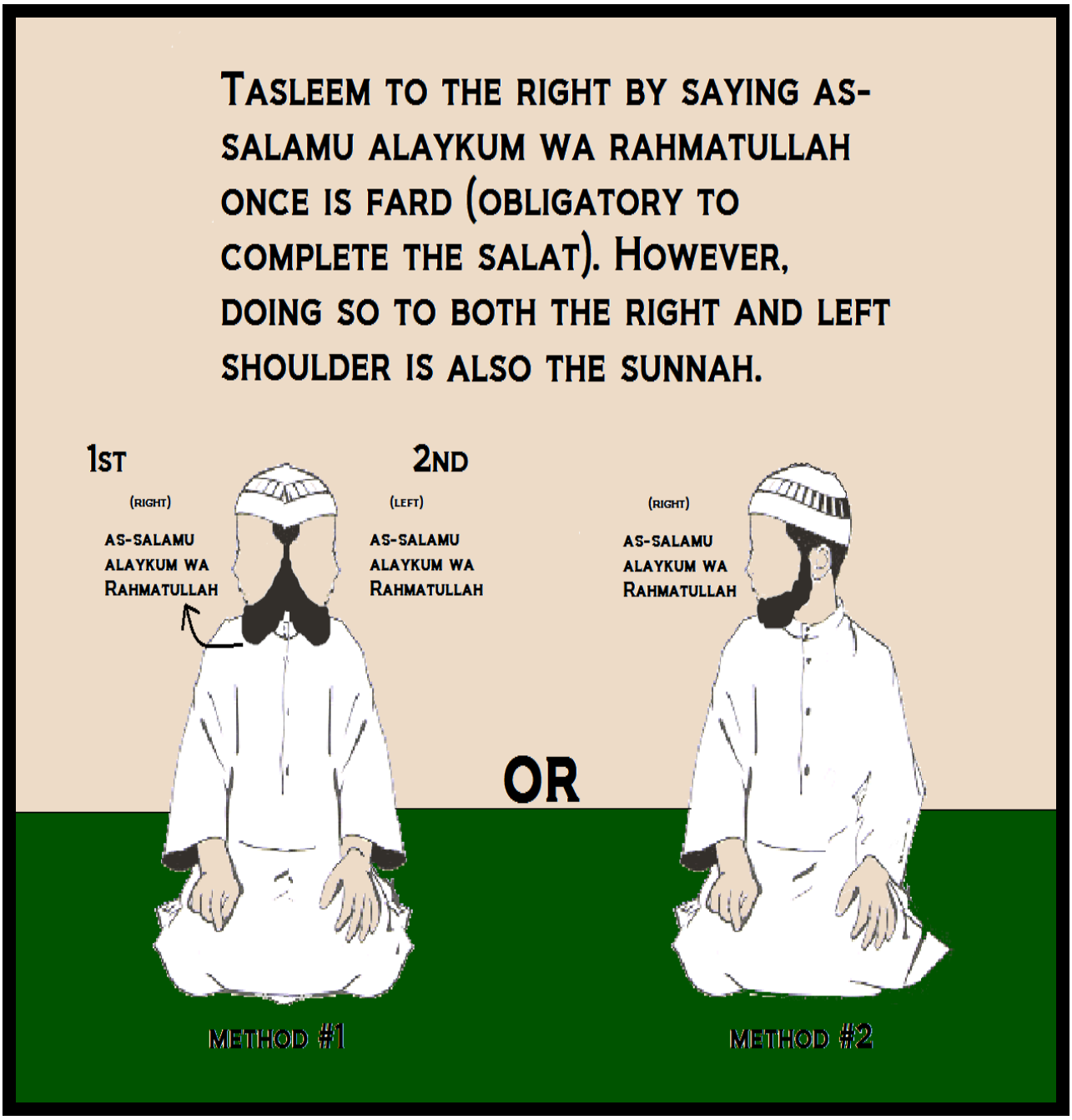
not observe the Messenger of Allah (P.B.U.H.) raising his hands when performing Witr prayer or invoking Allah against his enemies. Nevertheless, another hadith of Bukhari provides evidence for raising the hands during the witr prayer. The hadith in question that was narrated by Abu Uthmaan an-Nahdi reads as follows: "**Umar would perform the Qunoot (of Witr prayer) with us in the early morning prayer, and would raise his hands, so much that the side of his body under his arms would be seen**." Thus, as this hadith states, Umar (RA) is being observed and not the Messenger of Allah (P.B.U.H.), which provides justification for the statement of Anas Bin Malik who is documented as saying that he did not observe the Messenger of Allah (P.B.U.H.) raising his hands when performing Witr prayer or invoking Allah against his enemies; i.e., Anas Bin Malik may have observed others raising their hands, but not the Messenger of Allah (P.B.U.H.); and Allah knows best!

It is also worth mentioning that the raising of the hands during the Qunoot of Witr for a problem that was afflicting the Muslim community is also an established practice from the sunnah of the Messenger of Allah (P.B.U.H.); because, he is recorded as making duah against the Mushrikeen (pagans) who killed seventy reciters of the Quran. The evidence for the Prophet's (P.B.U.H.) practice of invoking Allah against the enemies of the Muslims is

the hadith of Ahmad wherein Anas bin Malik reportedly said: "**I never ever saw the Messenger of Allah (P.B.U.H.) painfully agitated about anything as I saw him agitated over them. Indeed I saw the Messenger of Allah (P.B.U.H.) in the early morning prayer (Witr) raising his hands and he supplicated against those who killed them**." Therefore, since this depiction of the Messenger of Allah (P.B.U.H.) raising his hands is also narrated by Anas bin Malik, one can deduce that this incident occurred after his previous narration wherein he stated that the Messenger of Allah (P.B.U.H.) never raised his hands for any invocation except for that of Istisqa' (invocation for rain).

- Duah is the weapon of the believers; and as such, when one invokes Allah during duah, it should be a personal act of worship wherein one asks for forgiveness, protection, etc., regarding personal matters; and not a mere ritual performed as a societal norm.

**3)** Tasleem (Taslim) - End the salat by saying: "As-salamu alaykum wa Rahmatullah" over the right shoulder either once, which is fard (compulsory), or say: "As-salamu alaykum wa Rahmatullah" over the left shoulder as well. This method is also regarded as the sunnah of the Prophet (P.B.U.H.).


TASLEEM TO THE RIGHT BY SAYING AS-SALAMU ALAYKUM WA RAHMATULLAH ONCE IS FARD (OBLIGATORY TO COMPLETE THE SALAT). HOWEVER, DOING SO TO BOTH THE RIGHT AND LEFT SHOULDER IS ALSO THE SUNNAH.
1ST
(RIGHT)
AS-SALAMU ALAYKUM WA RAHMATULLAH
2ND
(LEFT)
AS-SALAMU ALAYKUM WA RAHMATULLAH
OR
(RIGHT)
AS-SALAMU ALAYKUM WA RAHMATULLAH
METHOD #1
METHOD #2

The evidence for this practice is the hadith of Abu Dawud wherein Ali Ibn Abu Talib narrated that the Prophet (P.B.U.H.) reportedly said: "**The key to prayer is purification; its beginning is takbir and its end is taslim**." Furthermore, evidence illustrating the manner in which the tasleem is to be

performed is a hadith in the collection of Tirmidhi wherein Ibn Mas`ud reportedly said: "**The Prophet (P.B.U.H.) used to give the salutation to his right and left sides saying: Peace be upon you, and mercy of Allah twice, until the whiteness of his cheek was seen**." In view of this hadith, it is important to note that performing tasleem to the right and left and saying "As-Salamu 'Alaikum Warah matullah (Peace be upon you, and mercy of Allah)" is the most frequent practice of the Prophet (P.B.U.H.) and his companions. However, there is evidence which proves that the Prophet (P.B.U.H.) actually performed tasleem only once, to the right side only. The evidence for this occasional practice is the hadith of Tirmidhi wherein Aisha (RA) is reported to have said: "**The Prophet (P.B.U.H.) used to say Taslim once while facing straight and leaning slightly to the right side**."

## Methods of performing the tasleem:

1) **As-Salamu 'alaykum to the right slightly**

The evidence for the practice of saying "As-Salamu 'alaykum" slightly to the right is the hadith of Tirmidhi wherein Aisha (RA) is reported to have said: "**The Prophet (P.B.U.H.) used to say Taslim once while facing straight and leaning slightly to the right side**."

2) **As-Salamu 'alaykum wa rah matullaah to the right, as-Salamu 'alaykum to the left**

The evidence for this practice is found in *The Abridgment of The Prophet's Prayer Described* by Shaykh Muhammad Nasiruddin al-Albani. The hadith in question collected by Ahmad with a saheeh sanad reads as follows: "**When he (P.B.U.H.) said: 'Peace and Allah's Mercy be on you to his right, he would sometimes shorten the greeting on his left to: Peace be on you**.'"

3) **As-Salamu 'alaykum wa rah matullaah to both sides**

The evidence for this practice is a hadith in the collection of Bukhari wherein Abdullah narrated: "**The Prophet (P.B.U.H.) prayed ..... and finished his prayers with Taslim (by turning his face to right and left saying: 'As-Salamu'Alaikum-Wa-rah-matullah").**'"

4) **As-Salamu 'alaykum wa rah matullaahi wa barakaatuh to the right, and as-Salamu 'alaykum wa rah matullaah to the left**

The evidence for this practice is found in *The Abridgment of The Prophet's Prayer Described* by Shaykh Muhammad Nasiruddin al-Albani. The hadith in question collected by Abu Dawud & Ibn Khuzaimah (1/87/2) with a saheeh sanad reads as follows: "**Sometimes, he (P.B.U.H.) would add to the greeting on the right: '... and His blessings (be on you)**.'"

## **The methods of performing tasleem (taslim) according to the four Madhabs:**

1) **Malaki Madhab:** only says "as-salamu alaikum wa rah matullah" once when turning the head to the right.
2) **Shafi'i Madhab:** says "as-salamu alaikum wa rah matullah" to the right and left. Also, considers pronouncing the tasleem once as being sufficient. (Ash-Shafiee was reported to have said: "If you wish you can give one Tasleem, and if you wish you can give two Tasleems.")
3) **Hanbali Madhab:** It is obligatory to say "as-salamu alaikum wa rah matullah" twice (to the right and left)
4) **Hanafi Madhab:** says "as-salamu alaikum wa rah matullah" to the right and left, but "does not consider it obligatory;" only an established sunnah. Furthermore, the Hanafi Madhab also considers pronouncing the tasleem "once" as being sufficient.

To reiterate, when performing the tasleem, one should at least do so by facing straight and leaning slightly to the right with a single salam (As-Salamu 'alaykum) or to completely turn

the face towards the right and left and say As-Salamu 'alaykum wa rah matullaah to both sides in a manner that will enable an onlooker to clearly see each cheek. (those on the right will see the right cheek and vise versa). Furthermore, there is no authentic evidence from the Quran or sunnah of the Prophet (P.B.U.H.) to support any of the following actions:

- **Pausing between each tasleem and uttering something**
- **Nodding or bouncing the head before or during each tasleem**
- **Looking up to the qiblah direction before each tasleem**
- **Rolling one's head to each side while dipping the shoulders**
- **Beginning the tasleem by looking straight ahead and later turning the head near the end of the phrase**